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VOL 37

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State of New York, } ss.:
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Before me, a Notary Public in and for the State and County aforesaid, personally appeared W. E. B. Du Bois, who, having been duly sworn according to law, deposes and says that he is the Editor of THE CRISIS, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher—The National Association for the Advancement of Colored People, 69 Fifth Ave., New York, N. Y.

Editor—W. E. B. Du Bois, 69 Fifth Ave., New York, N. Y.

Managing Editor—W. E. B. Du Bois, 69 Fifth Ave., New York, N. Y.

Business Manager—W. E. B. Du Bois, 69 Fifth Ave., New York, N. Y.

2. That the owners are: The National Association for the Advancement of Colored People, 69 Fifth Ave., New York, N. Y.; Mary White Ovington, Chairman Board of Directors, 69 Fifth Avenue, New York, N. Y.; Walter White, Acting Secretary, 69 Fifth Ave., New York, N. Y.

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5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is 20,000.

W. E. B. DU BOIS,
Editor.

Sworn to and subscribed before me this 23d day of September, 1930.

Frank M. Turner, Notary Public. Queens Co. Clks. No. 2868. N. Y. C. Clks. No. 330. Reg. No. 27221. Commission expires March 30, 1932.

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A Record of the Darker Races

W. E. B. Du Bois, Editor — Irene C. Malvan, Business Manager

The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. DuBois, Editor-in-chief, James Weldon Johnson, Walter White and Herbert J. Seligmann.

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FORECAST

Sometimes we are called highbrow. We admit that The Crisis is published for intelligent people. It is not adapted to morons and idiots. It seeks the Seldom Sort. It is written for Negroes who believe that they are going to find their place in the world through brains and character. It is written for white people who believe that without character and brains no place, however, hardly won, can long be held by any people.

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As the Eagle Soars

"YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

JESUS THE JEW

According to St. Matthew, Chapter V, 43, 44

As the Crow Flies

The elections are over. We have swatted the Republicans, slapped Prohibition in the face, defeated Blease and Heflin and can now spend the winter starving in peace.

●

Charles, the Schwab, whose prophesies on Steel have always been honored in Heaven, has at last explained it all. Business is not depressed. It has merely paused. All that is now necessary is that appetites and rents should pause, and the sun and moon, and perhaps a few superfluous workers might pause in breathing.

●

Great gobs of prosperity are lurking around the next corner ready to plop on a thirsty earth. We have this on the solemn asservation of old man Verity, whose name is George and who is also in Steal.

●

In Brazil, Somebody has turned Somebody else out of office with loud threats and little fighting. But who did all this and to whom and for what, we haven't the slightest idea. For a while we thought we saw the shadow of the well-known Color Line, which always exhilarates us. But now even of this we are not quite so sure.

●

Mr. Wilbur, being accused of malfeasance in office, appoints a Judge who absolves him before he has investigated the case, and then dismisses his accuser for insubordination and general cantankerousness; which is justice in America, the 1930 brand.

●

We would suggest that some of the rivers corralled by the Super-Power trust be turned into soup by the General Electric and allowed to send nice warm charity through the United States during the coming winter. This will effect a great savings of bowls.

●

What Mussolini is trying to get Europe to understand is that when he sends forth fire for Italian consumption, he has his tongue in his cheek for the benefit of the rest of the world.

●

The Lord surely had it in for the Socialist Labor Government of England. Unemployment and the tariff; Egypt and India; the Jews and the Arabs; and the Almighty Dead, have played the devil with the best laid plans of Macdonald.

●

The Treaty of Versailles tried to charge Germany with the main costs of war, which the Allies knew she could not pay. On the basis of this credit, England, France, Italy, Belgium and the United States have promised their respective countries untold wealth. Will they collect?

At first the Russian Revolution was bound to fail and the Russians to starve to death. Now, they are going to raise so much wheat and manufacture so many goods that the rest of the world will starve to death. Somehow the Russians are not able to suit us.

●

Egypt has a new constitution which allows the King Fuad to cast most of the votes.

●

China was bad enough off before but now that Chiang-Kai-Shek has embraced Christianity, we can confidently expect anything.

●

The Imperial Conference has been sitting in London and solemnly deciding how black West Africa and brown India and the varied-colored West Indies, who are voteless in the conference, can be taxed for the support of the millionaires in His Majesty's Kingdom and the Dominions Beyond the Seas.

●

The Tories are very anxious to have the government of Great Britain quickly finish the spending of several tens of millions of dollars in finishing the naval war base at Singapore, which is designed to keep colored people out of Australia and to force white people into China.

A Musical Invasion of Europe

By R. NATHANIEL DETT

THE discovery of the presence of forty young Negroes accompanied by five older ones among the "tourist-third" passengers of the French steamer, *De Grasse,* which sailed from New York, Wednesday morning, April 23, was the cause of much conjecture.

"Islanders," was one comment; "A Negro show," was another; "Entertainers," was still another. But as the dress of the party was quiet, and none drank wine, spoke dialect, or indulged in gambling, these conjectures did not seem to be substantiated, and the mystery deepened. When it was further noted that these young people were reserved in their dancing, orderly at games, unobstrusive at meals, and friendly to strangers without making advances, curiosity over-rode convention, and inquiries, amounting almost to demands, were made that we tell who and what we were, and wherefore and whither we were bound.

"A choir from a Negro school?" "Then surely we would sing; perhaps someone would sing a solo. Let's see—'I'll Always be in Love With You'—that's a pretty song, but 'Ole Man River' is better, don't you think—has more snap, and well, you know, it's more characteristic."

When it became known that the choir's repertoire contained only classic music and that most of this was of a religious nature, wonder gave place to a sort of amused surprise, and it seemed for a while that by their refusal to sing jazz, the members of the Hampton Choir would ostracise themselves. But youth has its own appeal, and quite soon after sailing, the Negro student choristers were the center of a warm and kindly interest, making many friends. Meanwhile, requests for a demonstration became more and more insistent.

In Europe these questions were always asked the Hampton Choir:

1. *How is it that if you are all Negroes, that you are not all of the same color?*
2. *If you are the most backward element in America, how did you ever manage to get to Europe, and so many of you at one time?*
3. *Europe has been centuries acquiring her culture. How is it possible for Negroes to acquire so much culture in a negligible amount of time?*
4. *Whereabouts in America is Virginia, and do white and black people marry there?*
5. *If white Americans really hate Negroes, as reported, why do crowds of them go to concerts by Negroes and applaud so enthusiastically?*
6. *If Negroes are such an unappreciated element in America, how is it that they appear in our cities under the honorable patronage of American ambassadors and consuls?*
7. *In our countries, children of foreigners can speak the language of their parents. If you Negroes are really the descendants of Africans, how is it you cannot speak even one word of African?*
8. *It is admitted that jazz is the Negro element in American music; then why doesn't the Hampton Choir sing jazz?*
9. *If Hampton is not a church school, what need does it have for a highly trained religious choir?*
10. *Do you like our country?*

On Sunday, April 27, a beautifully decorated folder proclaimed that on the same evening the Hampton Institute A Capella Choir of forty mixed voices, Dr. R. Nathaniel Dett, Director, would give a "Concert de Bienfaisance," the purpose apparently being to help the Marine Welfare Society. In truth, this was only a remote reason for the concert, for chiefly, the recital was the choir's tribute to the feeling of fine fellowship which had characterized all "tourist third" on the passage over. This, the first of our two concerts aboard the *De Grasse,* was given in the tourist salon, with a hundred per cent attendance of our fellow travelers and a sprinkle of those from the first class deck. The program was enthusiastically received with ovations for chorus, soloists, and conductor at its conclusion. But the most striking feature of the evening was the amazement of the audience at what was heard and the resulting increased interest amounting almost to excitement over the influences which had made such things possible.

Everyone was interested in knowing that this was a student choir of forty voices conscripted from the various schools of the college which go to make up Hampton Institute. The choir's success was the result of frequent and diligent practice on the part of the students not in the School of Music—five o'clock in the morning rehearsals not being uncommon especially in the men's section; only thirteen were regularly enrolled in the School of Music; five were from the School of Business; ten from the School of Education; three from the School of Home Economics, and one was an agriculturist. The Trade School was represented by two tailors, one tinsmith, one bricklayer, and two auto mechanics; there were only two Academy students. The prime mover of the enterprise was Mr. George Foster Peabody, a distinguished trustee of Hampton, far-famed for his philanthropy.

Although the Choir had sung pro-

fessionally for over five years in such places as Carnegie Hall, New York; Symphony Hall, Boston; Academy of Music, Philadelphia; Temple of Music, Library of Congress, Washington, there were many who felt a considerable doubt as to the advisability of a European tour. It had been reported that some of the American Boy Scouts, the year before, had made themselves ridiculous by carousing in Paris, and that the Ocean College of American students had given Europe a false opinion of the average American student by their indiscreet behavior.

The retarding influence of these objections was so strong that for a while it seemed as if nothing else could result. However, after the regular church service Easter Sunday morning, upon invitation of the director of the choir, those singers who constituted the "chosen" met with the president and chaplain and a few friends of the school for a final consecration and prayer service. At six-thirty, the same evening, what seemed to be the whole of Hampton Institute, and a goodly number of citizens of the nearby towns of Newport News, Hampton, and Phoebus, gathered at Old Point Comfort docks, and amid cheering, the waving of handkerchiefs, crying, and singing, the Hampton Institute Choir set sail.

Receptions in honor of the Hampton Institute Choir overseas began May 1, when the Lord Mayor of Plymouth, accompanied by the Deputy-Mayor and four mace-bearers, all in scarlet robes, met the forty singers as the party landed at the docks at Plymouth.

The Lord Mayor made a thrilling welcoming address, to which Dr. Dett responded. The choir sang the beautiful choral, "Now Thank We All Our God," after which the party led by the Mayor moved in a procession to the railway station, where Mr. Douglas M. Durston, honorary director of the Plymouth Coleridge-Taylor Society decorated Dr. Dett with the Society's pin.

At the second reception at No. 10 Downing Street, London, by Premier Ramsey MacDonald and his daughter Ishbel, attended by many of the nobility not only of England but also of other countries as well, the choir added "Were You There?" as recorded in *Religious Folk-Songs of the Negro,* to the program already given at the request of the Premier. Tea was served by Miss Ishbel MacDonald preceding the choir members' enjoying the rare privilege of being shown through the house and Executive Rooms.

Saturday morning, May 3, at nine-thirty o'clock, the Hampton Choir met the London Press Association and a number of their friends at the Y. M. C. A. This was a semi-formal and a very cosmopolitan gathering. The serving of refreshments was continuous, and consequently simultaneous with the conversation which was indulged in by small groups which moved at will from place to place. Accordingly, all present had an opportunity to talk with individual members of the Hampton Choir party, and so a more intimate idea of what we were like was made possible. However, the fact that the choir was made up entirely of students and not professionals did not seem to readily impress itself. Before the close of the morning, Mr. Hubert Peet, London journalist, introduced Dr. Dett who spoke on Negro Music and its development.

An occurrence which received almost world-wide notice was the tribute paid by the choir to the memory of Livingstone at his tomb in Westminster Abbey, concerning which Canon F. Lewis Donaldson of the Abbey wrote in the *Illustrated News* (London) as follows: "As they stood around the grave, and their hymn-song, now pathetic and plaintive, now thrilling and triumphant, rang through the great church, our memories were stirred to recall something of the tragic history of the race, which the white man for centuries had chained in cruel servitude."

The London audiences on both occasions of our formal concerts—Queen's Hall, May 3, and Royal Albert Hall, May 11—greeted us warmly and enthusiastically. The following is from an editorial which appeared in the London newspaper, *The Lady:* "In singing and especially in choral singing we find that amateurs are quite able to hold their own with professionals. Of the three foreign choirs heard in London last week, two, the Hampton Choir of colored singers from Virginia, and the Budapest Choir are composed of amateurs, and one, the Denmark Palestrina Choir of professionals drawn from the chorus of Opera at Copenhagen. Their performances could be judged by the same standard."

Between the two London concerts we were in Holland and Belgium. On the way the dikes, the windmills, the miles and miles of tulips, the wooden-shoe clad peasants, chiefly women, working on hands and knees in the fields, made a moving picture which fascinated the students and kept them continuously at the car windows.

Not having opportunity for previous rehearsal in the hall, the Salle du Cercle Artistique, in Antwerp, we were surprised to find that night that it had tricky acoustics, so that in spite of favorable newspaper criticism, we felt that we had not done our best. Next day we rehearsed early at the Beaux Arts in Brussels, and that concert proved to be one of our happiest. Moreover, occupying the royal box, was the Queen of Belgium, herself, to whom, by royal command, I was introduced. By request of the Queen, we sang again the Dett setting of "No More Auction Block for Me," which had moved the officials of the Congo Museum in the afternoon, at Tervurien, where Governor Louis Frank, former Minister of Colonies, had welcomed us, and Dr. Schoutenden, Director of the Museum, had showed us the world famous collection of African art. One very realistic carved and painted group portraying an African trying to protect his wife from a white trader had moved me to select the spiritual, "No More Auction Block for Me." Preceding the intermission, the members of the Belgian Band, whom the choir had entertained at Hampton, made a presentation of an enormous wreath of flowers tied with the Belgian and American colors with words of tribute printed in gold.

We sang at Amsterdam, Rotterdam, and the Hague, before going to France, where we were to appear at the Theatre Champs Elysees, Paris. The Elysees revealed itself a theatre elegant as the audience, which, under the patronage of Ambassador Edge, assembled to greet the Hampton Choir on the night of its Paris debut. A number of Americans were present, but contrary to the effect of a similar group at the Hague, they seemed to add to the enthusiasm of the audience. It was here that having been recalled a number of times, we sang the motet, "I'll Never Turn Back No More," on a Negro theme, hoping thereby to terminate the demonstration, but the result was an ovation which even continued after the fire curtain had been lowered. The success of our Paris debut was the more significant when it is recalled that the Hampton Choir was but one of three important concerts occurring the same evening.

Enesco, the violinist, a favorite in Europe, was at the Salle Gaveau; De Falla, the Spanish modernist, was giving a recital of his own compositions at the Salle Pleyel, probably the largest concert hall in Paris. Many of my personal friends in Paris who heard the Hampton Choir were also hosts to this great Spanish maestro. Of those who came back stage, I recall M. Pierre Schneider, editor of the *Magasin Musicale,* Paris; Madame Nadia Boulanger of the Fountainbleau School, whose pupil I had been the summer previous; Louis Schneider of the *Paris-New York Herald;* Madame Nordell, soprano and correspondent for the Martinique *News;* Professor Arthur Heacox, of the Oberlin Conservatory; John M. Lang, director of the Music League, Niagara Falls (my home

town); Victor Dunbar, a young Negro who is achieving European success by giving solo recitals on the clarinet, and Madame Helen F. Burney. Many members of the Russian Ballet, who, in the afternoon had been waiting their turn while we were using the stage, returned that evening to express appreciation for our use of Russian numbers.

While in Paris we made two records for the Pathé Talking Picture Company which I hear have since been released in a number of Paris movie houses.

Our first concert on German soil was at Hamburg, a city which, on account of its many beautiful waterways, reminds one of the pictures of Venice. The audience was small but very enthusiastic. In Berlin we had our pictures taken in the gardens of the Embassy with the American Ambassador, Mr. Sackett, a former Tennesseean. The concert that evening was a great success.

Vienna is an Eastern Paris. It is every bit as beautiful with much the same care-free gayety, open-heartedness, and love of art. The tendency of many of its citizens it appears (not unlike that of some of our New Yorkers) is to estimate all things only in terms of their own city. Witness this graceful but rather left-hand compliment which appeared in one of the dailies following our concert. "We do not know whether or not the members of the Hampton Choir can blush, but if they can they would have no occasion to do so, were they compared with the best of our Viennese choirs."

I doubt if any group of people were ever more stared at by Europeans of all classes than was the Hampton Choir. Of course with the more cultured, there was an effort to cover the glance somewhat, but the universal curiosity was undisguisable, and, on taking thought, I would add, excuseable; for the glance of the continental European, when looking at Negroes, is of an entirely different nature generally from that of the average American, under the same circumstances.

In Saltzburg, impressed by our impromptu exercises at the tomb of Mozart, a man who himself had been a choral conductor and a director of a symphony orchestra, volunteered his services as guide about the city. In the Cathedral of Saltzburg, he remarked that the acoustics of the building were possibly the best in Europe, whereupon I said it would be pleasant to sing under such ideal circumstances. "It would be very nice if you would sing," our guide said. Noticing that there were a number of people praying, I hesitated. "You may sing," our guide urged, "but," he added, lowering his voice, "please don't sing any jazz." (Dear readers, please remember that we were in a cathedral!)

Signalling the choir into formation, we sang an "Ave Maria" in Latin. Our guide was astonished and greatly pleased. As we neared the exit he was full of praise and thanks. "That is a most beautiful Ave," he said, "but I don't believe I ever heard it before. Whose is it?" Not wishing to create a scene within sacred precincts nor to devastate by a single word one who had only shown us kindness, I waited until we were quite outside before saying as softly as I could: "Mine!"

We sang at Geneva, and were given a reception by the Students of the World Christian Federation which was the only direct contact we had with (*Will you please turn to page* 428)

THE CROWN OF ETHIOPIA

His Majesty, the Emperor Haile Selassie, Lord King of Kings of Ethiopia, Ras of Rases, Elect of God and Conquering Lion of Judah

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After College, What? for the Negro

By B. E. MAYS

Mr. Mays is Student Secretary of the National Council of the Y.M.C.A. As a part of his work, he has during the last year, asked 1,714 Negro students distributed in 22 Negro colleges, what they propose to do after graduation in order to earn a living; why they made that choice; and what their father's occupation was? An abstract of the results of this interesting study is here presented and makes a striking supplement to the study of "Occupational Choices of Negro High School Boys" which R. W. Bullock published in our September number.

OF the students interviewed, 504 were Freshmen; 427 Sophomores; 274 Juniors; and 273 were Seniors. Their ages indicated that the average colored student graduates at the age of 23, which is a decided lowering of the age of graduation as compared with 15 years ago. The first interesting result of the investigation is the discovery that 90% of the students hope to continue their study by doing graduate work or studying for professions. Of course, they will not all be able to do this, but the percentage is significant.

In most of our schools, a great deal of emphasis is being placed on the idea "of going on" and it is not in every instance that it is made perfectly clear to the student just what is involved. In too many cases, it is inspiration without vocational information. It is quite possible that some of these students do not understand that the average college student who does his best is hardly capable of carrying on graduate work of a high grade. Then, too, the teachers and other individuals who impress these students are most likely to be individuals who have gone on. The old idea that every boy can be a Booker Washington, a Paul Lawrence Dunbar or W. E. B. Du Bois, provided he works hard, does the popular thing "goes to college and the university", has been, probably, carried too far. As will be pointed out again and again from now on this no doubt tells the story that the question of Vocational Guidance has been almost wholly neglected in our high schools and colleges. Of course many of these students will be disillusioned and many who plan to do graduate work will never enter the University. But why this turmoil and disappointment? Much of it could be avoided. To help students to find their place in the vocational world, to have them understand that their contribution in whatever place, is significant and indispensable, to help them to be satisfied when properly adjusted, is surely a part of that great program of guidance.

Of these students, 84.76% or 1416, think that they know definitely what they want to do after graduation, and this is in spite of the fact that over 86% report that they have done no reading on the subject of vocational guidance; 24.72 per cent are attracted to medicine; 21.26 per cent plan to teach; 53.84 per cent or 751 group themselves in medicine, teaching, dentistry, represented by 350,301, and 100 respectively. Including 96 aspirants for law, 59.82 per cent are to be found in four professions; 84.74 per cent are among the first twelve: medicine, teaching, dentistry, law, agriculture, ministry, business, pharmacy, engineering, real estate, accountancy, and insurance, leaving 15.26 per cent for the other 49 occupations chosen.

In this same connection we must call attention to the fact that out of 1366 students who gave their fathers' occupations only 163 or 12.1 per cent plan to follow the occupations of their fathers and these are primarily in the professions or in occupations in which the parents have already established a successful business.

Equally revealing is the point that among 1200 fathers we have 35 physicians. Among their 1416 sons we have 350 who wish to study medicine. Among 1200 fathers we discovered 70 teachers and among their 1416 sons were 301 prospective teachers. Eight dentists in 1200 fathers are to be set over against 100 aspirants in the group of 1416 sons. Ninety-six aspire for law as over against three lawyers among 1200 fathers whose occupations were given.

These figures tell their own story. In addition to the motives given for their choices, other factors in the very nature of the case cannot be omitted. There is a definite, upward, vocational climb among Negro College students. There is a tendency to choose those vocations where the pathways have already been blazed, where Negroes have already made good, vocations that promise security and those that bring the maximum amount of social recognition. This is a normal, human tendency and in many respects wholesome. The college student whose father is a butler, chauffeur, hotel waiter, pullman porter, common laborer, etc., would certainly not be expected to do the same thing as his father. The period of struggle of the Negro since 1863 has been too short for the average parent to have established himself in a profession or occupation which commands the respect of his college son to the extent that he desires to follow the vocational path of his father. A glance at the occupations of the fathers of the 658 sons who look forward to medicine, dentistry, teaching and law tends to prove the truthfulness of this statement and shows that most of these fathers, lacking in definite training and laboring under racial disadvantages, have been forced to accept any job that made sustenance possible—hence the wide range of jobs held by these fathers and the inevitable scramble on the part of the sons to establish themselves in what society calls more respectable occupations.

To follow this argument more concretely let us examine the probable factors to be considered in the case of the 358 students who chose medicine. The popularity of this profession can be accounted for in many ways. Generally speaking, no man in a given community is more highly respected, enjoys more social privileges, and is accorded more unique distinctions than the physician. He gives evidence of prosperity which are necessities rather than luxuries. He must have a car and other conveniences that men of other professions do not necessarily have to possess. Seeing this display and the way in which the average community worships the physician, many youths get it into their minds early that they will be doctors. Being thus conditioned, the idea persists, in spite of evidence to the contrary, that doctors—all doctors,—necessarily make a great deal of money.

Hill points out in his Vocational Civics that the income of most physicians is from $2000 to $4000 a year; that of the dentist, if successful, is often $6000; that the successful independent pharmacist earns from $3000 to $5000 annually. Considered in the light of the expense that a doctor must incur to keep up to date, to have conveniences of travel, and other requirements not necessary in many other professions, one can readily see that a physician who earns only $4000 a year may not be any better off financially than a teacher who gets $2000, a house,

light, etc.; or a minister who gets $2400 and a parsonage; or he may not be as secure as a mail carrier who receives $2100 or a mail clerk who gets $3000. The dentist, lawyer, and social worker may not be as independent economically as a plumber in New York who earns twelve, fourteen or fifteen dollars a day. That all professional men—doctors, dentists, etc., make a lot of money may be a deceptive mirage which students might do well to investigate if they are rushing to medicine because of finances.

Then, too, in spite of discrimination in public hospitals, etc., perhaps no profession offers the Negro more opportunity for independence than the medical profession. Building up a good practice among his own people and in many instances among whites, the Negro doctor can almost live and move in his own world thus escaping daily discriminations that a Negro may and does meet with in the courts, and the role of subordination that he often has to fill in the teaching profession. Furthermore, the doctor is not restricted in area, as, for example, the teacher and lawyer. His success is assured almost in any section.

Another item of social distinction may have an unconscious influence. In the conservative South where Negroes are often denied the recognized social titles, such as "Mr." they are invariably called "doctor". The conservative South holds no scruples in this realm. They readily give titles such as doctor, reverend, professor, etc. This, however, is a minor point and certainly is not as determinative as the other factors named. Here we have a profession that stands high in the estimation of the public; hence, the student who enters it does not need to apologize therefor.

The dentist, though probably not as highly valued socially as the physician, nevertheless comes in for his share of the social glory, independence, etc., and many of the arguments advanced in favor of their choosing medicine govern their choice of dentistry.

In law, the opportunity for the Negro is increasing even in the South; and in many northern cities, though discriminations exist, it is not so intense as to make failure inevitable. Social prestige, probable financial returns, the element of adventure—all claim the attention of the ambitious youth.

The teaching profession offers social distinction and prestige and usually the teacher can get work without much difficulty. There is also a carry-over from the time when Negroes were restricted primarily to teaching and preaching. Teaching carries a large number in spite of the fact that the teachers in the South are usually underpaid. It is still a respectable profession and school teachers do not have to apologize for being teachers. It might also be said that in the main, it requires less time and money to prepare for teaching than it does to prepare for some other professions. It is rather easy to enter the teaching profession.

Finally, the students have come in contact with more teachers and for a longer period of time perhaps than they have with members of other professions. Most likely, in many instances, the persons who have influenced them most and the person they desire to imitate most is some teacher.

Without taking the time to explain fully, we should note in passing that of the major professions such as medicine, teaching, law, dentistry, the ministry, agriculture, business, pharmacy, engineering, real estate, accountancy and insurance, it is in the ministry, agriculture and insurance that we find the larger number among the 1200 fathers. This is not the case among the 1416 sons. This is significant agriculturally in view of the fact that a large number of Negro students have themselves, or through their parents, an agricultural background. Certainly it is significant for the ministry in that for a long time following emancipation the ministry was the most popular profession among Negroes and the minister was little less than a God. It is only natural, however, that with increasing opportunities in other fields, the ministry would lose much of its charm and the farm, formerly considered the basal occupation for Negroes, would likewise cease to make its appeal in the light of more lucrative fields for growth and promotion and in the light of boll weevil conditions and other unfavorable economic factors.

W. A. Daniel pointed in 1925 that in the estimation of the younger group of Negroes the ministry is in competition with much more attractive lines of life service owing in large measure to the advance in other professions, especially medicine, law, commerce, dentistry, pharmacy and social work. Within recent years, the ministerial profession has lost caste, not only because of the splendid opportunities offered in other professions, but because the ministry and the church on the whole have not adapted themselves to a rapidly changing world to the extent that would command the respect of ambitious youths in large numbers. In the main, the church remains conservative and does not courageously grapple with basic wrongs inherent in our social and economic order. The element of adventure is largely lacking. The church program of salvation for this life is not challenging and its program of salvation hereafter no longer appeals to youth.

Then, too, the intellectual standard for the minister is still lower than the requirements for men in other professions. This being true, a promising young man may feel that if he enters the ministry, he will have to apologize for so doing. The spiritual and intellectual power of the minister, as a whole, does not receive the respect and approbation of a "sophisticated" college generation.

Furthermore, science has made many former views of religion appear untenable and many students, unable to make the adjustment, feel that they would have nothing to preach in an age like this. In fact, many young ministers, discovering in the seminary that old orthodox views are no longer tenable are unable to make the necessary transfer to a new dynamic modern message.

The attitude of young women has had its influence in checking the number of young men who contemplated entering the ministerial profession. Many of the young women see social privileges cut off if they marry a minister, and thereby feel they will lose social distinction and prestige. The economic factor also comes in. Many young women feel that the salary of the minister is too meager to guarantee economic independence. They also object to being considered objects of charity, because a minister often relies upon gifts from members to make up for meager salaries. Whether they mean it or not, you often hear them say, "I would not marry a minister."

This tendency to seek occupations high up the scale of social desirability is a normal, human tendency and, in the main, wholesome. On the other hand, only the profoundly stupid can fail to see that indiscriminate striving for professional careers or occupations that seem on the surface to offer more financially and socially, may be a most unfortunate thing both for society and for the individual. Many of the students, of course, will drop out before they graduate from college. Others will graduate from college and find at the last moment that for this reason or that, they cannot enter the medical school, cannot take dentistry, cannot study law. At a rather late date, there will necessarily be a complete shifting of gears.

The plain fact is that in the main, the area of Negro student choices is narrow as proven by the students grouping themselves in a few well-known professions. This situation, more than any other, indicates that these students have had little guidance and are allowed to choose their occupations indiscriminately.

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Mr. Bullock's study of the occupational choices of Negro high school students, shows that the majority of them look forward to professional careers. If the High School Negro and the College Negro both are planning for white-collar jobs, it is obvious to the most casual observer that we are building up two great classes—the common labor class and domestic servants at the bottom, and the professional class at the top. The high school graduate, in the main, is not technically trained. He can do nothing but common labor. If the high school man is not technically trained, it stands to reason that the Negro boy who never enters high school and the boy who does not graduate from or enter grammar school can only perform the servile, menial type of work. Here and there the exceptional boy will find his way into a technical or skilled trade, but this is the exception; the great mass of boys will not do this. They will follow the toiling multitude in unskilled work.

When we consider the fact that 90 per cent or more of the Negroes are unskilled workers, that technological unemployment hits the unskilled man first, that it hits the unskilled Negro worker quite often before it hits the unskilled white worker—when we consider these facts, the occupational choices of Negro High School and college students become alarming and should be of tremendous concern to Negro educators entrusted with responsibility of helping Negro youths to find themselves in the vocational world.

The precariousness of the condition of the common laborers, in the very nature of the case, makes it equally precarious for the Negro professionals. If the 90 per cent or more of the Negro workers are common laborers and domestic servants, the Negro professional groups must depend for sustenance, in the main, upon this 90 per cent. If machinery is displacing men, if a few men with machines can do the work formerly performed by 100 men, if inventions are making it easy for the well-to-do to carry on their own housework without drudgery, if the skilled laborers in times of depression push out the semi-skilled and the semi-skilled the laborers; if the common laborers are pushed out into the street by the skilled and semi-skilled; if the Negro is more liable to suffer from this, owing to conditions over which he has no control; if there are practically no jobs that can now be called "Negro jobs", then it is clear that with the vast majority of our students seeking professional careers, we are in for rather critical times. The economic future of the Negro needs wisdom and insight of the keenest economists and Negro students need the help of men trained in the technique of vocational adjustment to help them find their way in the vocational world. These studies seem to indicate that little is being done to build up a great middle class of skilled and technically trained people.

Further evidence that our students are stumbling along rather blindly and haphazardly toward their careers is seen on examination of the reasons they give for choosing their occupations. The reasons given are quite significant and show a lack of seasoned, critical judgment based on knowledge of the vocational world and the basis upon which choices should be made.

The insistent problem of careers for our children, by which they can earn a decent living and do their part in the work of the world according to their abilities, is the greatest of all the questions now facing the American Negro. THE CRISIS *is going to discuss it repeatedly. We shall soon review the Woofter Report and we shall follow this by a symposium on "Jobs for Negroes." Do not miss these numbers of* THE CRISIS.

Out of 1200 responses more than 33⅓ per cent said they chose their occupations on the basis of "interests and likes". A student who can barely get by in chemistry and biology may feel that he would like to be a doctor; or a student who is exceptionally dull in logic may have a superficial idea he would be interested in law. A person can hardly like what he has not experienced. Quite a number recorded that they had a feeling of special fitness for a particular vocation. It needs only to be said that feelings are not infallible guides in one's quest for the right occupation. One's intellect may qualify him but physically or temperamentally he may be unfit. As for special remuneration many men have sought professions for money and have utterly failed to get it. Service to society is a vague term and may be based on a false sentimentalism. The influence of friends and parents may serve to twist an individual into a mould for which he is neither qualified for nor inclined.

A few general statements might be given as to some important factors that should underlie a choice of occupation.

1. A Knowledge of the workaday world. Quite a number of the students who have not decided what occupation they will enter based their indecision on the fact that their knowledge of the basal occupations and of the various fields open to them was too limited.

2. A student should understand the requirements necessary for entering the various professions and occupations. He should know the minimum length of time required in preparation. He should know the approximate cost of completing a course leading to the profession. He should know the physical, moral and mental requirements of the profession. He should understand the equipment needed.

3. A student should understand the needs and demands of his time. For example, one should not want to enter a field that is already overcrowded, nor should one enter a vocation that is fast becoming obsolete. For example, harness making is a passing art. So is blacksmithing. There are few harnesses to make and few horses to shoe in this machine age.

4. The ambitious man wants to advance and develop. A student has a perfect right to ask, is it possible for me to develop all my powers in this occupation?

It is possible for a man to succeed on a job that never calls out his greatest powers and potentialities. He has a perfect right to enter the profession that develops him most.

5. There should be an inner urge —an inner compulsion. A burning passion should characterize the individual. A kind of "woe is me" if I do not pursue my task. The passion that seems to possess a great artist, who sings because he must. As Hampden said, "I must play Hamlet in order to keep a contract with my soul."

6. Finally, can I make a living in this field?

This study suggests that practically nothing is being done in Negro high schools and colleges to aid Negro students in an intelligent choice of occupations. A study of this kind with further investigation should be used as a basis for stimulating more interest in this subject on the part of high school teachers, principals, college teachers and presidents to the end that well organized methods of presenting occupational information might be instituted for the purpose of giving the student more intelligent guidance in the choice of his life's work. Likewise the facts revealed here should be made available to students.

THE POET'S PAGE

Poems

By PAUL A. WREN

Manhattan Vista, Brooklyn Bridge, January 1, 1930

FAR as the circling eye can strive with sight
To apperceive, the crouching city lies,
Mist scattered like a scabbard for the light
That the sun shakes in swords against the eyes.
Towers and peaks, and cornices and spires
In geometric maze Manhattan lifts
Against the unstoked, ashing heaven-fires.
And now it triumphs, and the last light drifts
Mournfully earthward. A grey mist swirls low
Like incense blown about new altared gods
By their freed predecessors as they go
The lonely way of all who've failed the odds.
And now the new in power seal the door
As godhood goes the ways it went before.

March Prayer

BLOW wind and whisk this langour from my breast;
Crack the graves open; blow men's houses down;
Topple out of the bare trees last year's nest,
And wreak a whirlwind on the sleeping town.
Blow suddenly strange dreams unto all men
Of days and hours long passed from every mind;
Befuddle memories with fog; and then,
Tempest, simoon, cyclone, blow wind, blow wind!

Drunken, berserk, lurch down men's narrow lanes;
Lunge at the stars and snap the moon in bits;
Drive in a rage at the world's window panes,
Scattering wildly all earth's petty wits;
Scourge from my breast all calm, all peace, all ease;
Drive, whip, whirl, scatter me upon strange seas.

Mr. Wren also wrote the "Lullaby for an Unruly Child" in the November CRISIS, *erroneously attributed to Miss Doyle.* *See page* 413.

In Thine Image

By FANIA KRUGER

WHAT color is Your face Lord?
Black as mine?
When I turn from black to brown,
From brown to yellow,
From yellow to white
Will you change too, Lord?

Are You a black God?
Or are You a brown God?
Are You a yellow God?
Or, are You a white God?
I can't get it straight, Lord.

When the sun softens into the moon,
When the moon merges into the sun,
When the day darkens into the night,
When the night glimmers into the day,
Do You change too, Lord?
I can't get it straight, Lord.

What color is Your face?
Black as mine?

In Thine image Thou hast made me, Lord.

Portrait

By

MARGARET E. HAUGHAWOUT

OF course! My bitter tongue again had played
Me false! Swords drawn about the room glanced off
The others, left me scathed! For that one blade
Was struck—no worse than mine, a a merry scoff—
But one they do not know leaves me by night
No sleep, by day no peace. Oh, level-eyed
I've been, I'm sure, when that theme stalks in sight!
Untrembling, I gathered plates and forks, replied

Goodnight with lifted merry head, as out
They trooped—when there stood you, not going but
In readiness, an unfledged wish about
To tremble through your shell of shy restraint—
Closed door behind them with half-bashful look,
Then casually asked if you might have that book.

Returning with it, I found you curling smoke
Before the fire, off with Achilles and perhaps
The white-armed Juno and the black-keeled ships.
(What other have I known that could invoke
Such thoughtful, mild smoke-rings?)
The book forgot,
You talked, unfurled new sails of thought on old
And new affairs. Half of me listened, sought
Your theme, intrigued by your shimmering glasses, the bold
Incongruous blue stone on your too white
Blue-veined thin hand, too delicate for you
Whose eyes can send such blue hate when men scoff
At masses, lowborn; dregs caught in the trough
Of system, power, or contemptuously view
Him who sees God through a creed they have not known,
Whose skin has pigment other than his own.

Half of me heard. The other half dry-tongued out there
In space with Paul's thrust stalking ghost of old sin,
Crying "Down! Down!" to old remorse. Chagrin,
Healed somewhat, now must grow new scab, or bare
Raw flesh to chill winds; silly, shadowy fight,
Waged lonely out where warmth could never reach . . .

But your singing resonance had muted each
Successive sting and when you crushed the light
From your last cigarette with still long pressure
On the tray, you rose with that shy laugh that shuts
You from us all. And you were gone. The grate
And I were there. But you'd dropped, in some fissure
Of your talk, the only word that could abate
The hurt, ice the fever, set my warped mind straight.

American Chieftain

By LAURA TANNE

HIS race he holds close to him
Like a shining spear of miracles
Lain long in dust remote and dim.

He feels its sharpness succored the fruit
In ancient earth, and marked the wheat
That grew in Hasan Dru Id.

This spear is carven lute to him, and silver songs
Resound to his dark kin everywhere
That they may not forget their ancient wrongs.

His race he holds close to him
Like a shining spear of miracles
Lain long in dust remote and dim.

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OUR READERS SAY

OWING to the manner in which you are ignoring the Communist Party and the American Negro Labor Congress in your magazine, I am considering not renewing my subscription to your paper or buying any more books from you, and I have several acquaintances who feel the same way.

Unless you publish an article from a Communist Negro within the next two months or so, you are likely to lose the subscriptions of several class-conscious Negroes, who are tired of reading nothing but Socialist propaganda in your paper.

————, Subscriber, N. Y.

I HAVE read *Darkwater*. It is a terrible, but deserved, arraignment of the white race. Your vivid, breath-taking prose is none too strong.

There are a few men and women of the white race, dear sir, dear friend, (and I hope you have found some of them), who, like myself, repudiate the illogical and inhuman attitude of our race, and suffer daily the deepest chagrin on account of it. My single standard for judging humanity is to consider each man and woman as an individual upon his or her own merits. My sole criterion of a workman in whatever art or craft is his aim and his efficiency. My practice in society is, I trust, in accord with this standard and this criterion.

Please accept my congratulations upon the wonderful work which you are doing through the N. A. A. C. P. It is my desire to aid in this work, and I have written Mr. White concerning it.

MABEL S. LEWIS,
S. Dakota.

I WAS interested in what Miss Eleanor Rowland Wembridge says about the good manners of the Negroes. I had never thought of it before but come to reflect on my experience, I think Mrs. Rowland is right. I remember that Southern generals very polite and dignified used to come and talk to our political meetings in the north and invariably they told us how they liked the Negro. These men were much more courteous and polite than were we northerners and I didn't know why their manners were so good. Now I distinctly remember that all of them told us that they were raised by their old black Mammy and that they loved her as much or more than their own mother. Funny—I didn't understand it then.

CLARENCE DARROW, Ill.

I HAVE become so disgusted with loud mouth traitorous Negroes standing up in public places saying that the North is just as bad for Negroes as the South until I am asking you at your leisure time to release to the Negro press an article to the contrary. This is confidential.

——— ———, Alabama.

BUY N. A. A. C. P. CHRISTMAS SEALS

THE N. A. A. C. P. Christmas seal is a herald of democracy, a symbol of human service, a guardian of your constitutional rights as citizens of this country.

The N. A. A. C. P. Christmas seal helps to fight jim-crowism, segregation, disfranchisement and lynching.

It helps to secure justice for individuals oppressed because of color. It preaches the gospel of justice and equality for all.

Every package sent out during Christmas time by a Negro or a friend of the Negro should bear one or more N. A. A. C. P. Christmas seals. Negro businesses, insurance companies, lodges and schools should cooperate in handling these seals. Every Branch of the Association should sell seals. All money sent in from such sale will be credited on the Branch's apportionment.

Order now. Unsold seals may be returned. The seals are put up in books of 200 and sell for $2.00 per book or one cent each.

Address all orders to Mrs. Memphis T. Garrison, Box 364, Gary, W. Va.

MY dear Mr. Urrutia:

With the fine setting of your beautiful city and the wonderful spirit of the Cuban people, I am at a complete loss to understand the discrimination and unjust treatment that was given to me on my arrival in Havana recently, by the immigration officers.

The members of my party and I attempted to purchase round-trip tickets from Miami to Havana, and were refused on the grounds that they were not sold to Negroes. When we asked the reason for this we were told that these were the instructions given to the officials because of a desire to discourage Negroes from going into Havana. When we got to Key West we were able to purchase first-class, round-trip tickets. Upon our arrival in Havana, a part of my party, Dr. Sims, the president of Bluefield Institute, and his daughter, who are of lighter complexion than I, (and who might be taken for Spaniards) were given permission to pass into the city. I came behind them and was detained, although I had the same kind of tickets they had. Dr. Sims is the president of Bluefield Institute and I am the president of Bethune-Cookman College, but they definitely refused to allow me to pass into the city. They wanted to know my business in Cuba—I told them that I was there as a tourist. They wanted to know how long I was to stay—I told them that I planned to remain for ten or twelve days. Yet, they continued to detain me, and the other members of my party would not go into the city, letting the officers know that they, too, were American Negroes. We finally sent for an American officer, who, upon arrival, conferred with the immigration officer. I was determined to get my transmit into the city and felt no fear or embarrassment, although everything was being done to inspire such feelings. The officers finally decided to let us pass, but they felt that they must hold our return tickets until we were ready to return to the United States, and further embarrass us by forcing us to come by their offices to secure them. This was their alternative for not sending us to Tiscornia Island. During the time we were being held up, scores of white men and women were passed in, who had second and third class tickets.

It is my belief that both the Cuban and American Governments are responsible for this attempt to embarrass and humiliate American Negroes who go to Havana. Mr. Urrutia, what do you think about it? Even with this attempted embarrassment—I say "attempted" because I do not permit individuals or governments to embarrass or mortify me—I shall again visit Havana, and shall encourage well-trained, right-thinking Negroes of this country to go to Cuba, for there is much to be gained from visits there.

MARY M'LEOD BETHUNE.
Fla.

LAWNSIDE has become an incorporated borough. Our population is 1300—all colored except perhaps 70 or 80 whites. Taxable value, $730,000.00; tax rate, $4.13 per $100.00. The Mayor, Borough Council, Collector and Treasurer, Clerk, Assessor, Board of Education, Board of Health, all are colored.

Our school house is an 8 room brick building, the first part of which was built in 1915, with 2 room additions in 1922 and 1926. We have 8 teachers and an enrollment of 260. In addition, there are 32 children in high school at Hadden Heights. The annual school budget is $24,000.00 of which $16,000 is raised by District Tax, the balance being State aid, etc.

One of the great needs of our school is an auditorium. Not only does the school lack an assembly room, but the community has no meeting place other than the three churches here. In the community must be included a large group of our people living in Magnolia, the adjoining borough to the South.

On the school grounds there is an old 4 room frame school house no longer in use. The old building is deteriorating rapidly; to tear it down and fill in would cost more than the material would bring. The most practical way to utilize the value in it is to alter it into a hall. At an estimated cost of about $6,000 we can thus secure a building that can be used for a school auditorium and gymnasium as well as a community center.

The present financial condition of the borough will not permit us to put this additional tax burden on the people. We wish to place our need and our plan before one of the agencies that have done so much for colored schools and communities in the South, with the hope that they may consider it worthy of aid. Can you help us by indicating (if you think it deserving) where we should make our application?

R. A. WILLIAMS,
District Clerk, N. J.

I BEGIN only now to sense that any number of misfortunes may result from the possession of a friend who takes poetry more seriously than its creator. I have that friend. And so it is that I must don for a time the tragic mask of the "conscientious objector" to the detail of your "Poets' Corner" in the November CRISIS.

Your crediting my "Lullaby for an Unruly Child" to Marion Doyle may have any one, two or ten of the number of inferences my imaginative impotence suggests.

If, for instance, you wished to endow it with a greater appropriety via the choice of a pseudonym, I am with you heart and soul. The gods bear witness that I had little to do with the choice of my name. . . .

Perhaps it was but a minor lapse accreditable to your manuscript-handling or editorial departments, or to the angelic printer's-devil or proofreader. The office-boy even might be credited with the lapse. There is hardly anything in red ink unworthy an office-boy. To whomever the laurels, may Venus Callipyge lure him from a similar major lapse! . . .

My friend's mouth froths venom over my shoulder. Ah, if but the cube of a thousand persons thought as you, my friend, would not the busts of iron Homer and golden Will come tumbling down from how many tochas-educational seats of learning!

That is all. You will insert the editorial, corrective "box" in the next issue, I hope, to preserve me from my seriously minded friend.

A thousand thanks for the enduring expression you have given to the race that must come soon to the preservation of this world as its ancestors came to Egypt's furtherance some twenty-seven hundred years ago.

PAUL A. WREN, N. Y.

YOU gave me courage and belief that things may grow better for the colored people. God knows they deserve it after all they have suffered at the hands of white people!

It may sound exaggerated to you when I make this definite statement. *I never knew a bad colored man or woman* during my girlhood in the South and it *must* have influenced my feelings towards the race. Of course there are colored criminals as well as white ones—I am not so foolish as not to recognize that,—but I found them so lovable, so *human,* so faithful that round my heart they forged thongs of steel in loving memory. A colored man can always come to my home in London, and many have, and I hope their color or my color matters nothing at all in our friendship.

And all this is a plea for understanding and a wish to remove from your mind that saying "She holds a brief for the white race." I hold my white head in *shame* over the treatment meted out to your race not alone for physical cruelty but human injustice. People shook their heads at my determination to see you but I felt I knew you and your human heart through your writings and I wanted to clasp your hand in understanding and memory for *both* of us had a baby's grave to make our human touch one.

So you see how much my visit to the offices of THE CRISIS affected me. If you can give your fellow workers a little greeting from me I wish you would. I would like them to know of me and remember me as I do them.

——— ———, London.

WE are very fond of THE CRISIS in our home and we consider it one of the best periodicals published by our people. It gives us a great deal of information that we do not get from other papers and magazines. Also, we note the real help the Association is rendering our people throughout the Nation and World.

D. G. EBSTER, Ga.

USUALLY, it is wise to pass over in any publication that which was written in haste and probably intended to be a filler. Not so, that which in a letter or magazine which is confessed to be a "Postscript." Such deliverances are with reflection and intention. Two such in the October number of THE CRISIS merit the severe condemnation of just and serious minded men and women. The lesser of the two is to be found on Page 384, and is: "We are a drunken land today and a drunken race." That is a most amazing statement for any one to make. Every man and woman over the land knows there is more bootlegging than formerly, that what drinking is done is flashed across the front pages of the newspapers, owned or subsidized by liquor interests, but for you deliberately to declare that America and the Negro race are "drunken" is a notoriously untrue indictment. I want to give you credit for a larger intelligence. Whatever your personal opinions as to your own faith and practice on the liquor question may be, is not for the public to question, but when you print statements and those statements become a part of the public thinking, illy does it become you to make rash and lurid declarations like the above. The major deliverance is found under the caption, Page 346, "How Shall We Vote?"

For one with your historical training; for one who has been a student of social and political movements all your mature life, to apparently confound a man and a party is amazing.

Do party achievements amount to nothing? Is the present all there is to any movement, political or racial? One can draw no other conclusions from your statements.

Will the time never come when THE CRISIS will find itself preaching a doctrine of national consciousness and for a few moments stop rubbing the sore heel of racial limitations?

Constructive statesmanship, white and black, have no time for such divisive preachments.

HENRY T. MCDONALD,
W. Va.

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Tropic Hurricane

A Christmas Story

By EMILE G. THOMAS

"MAMA" SARAH jumped out of bed and ran to the window. A sudden heaviness gripped her heart as she listened. The morning quietness of the town of Christiansted had been suddenly shattered. From the ancient fortress, whose century old cannons had once hurtled cannon balls at many a frigate and pirate ship, now thundered the ominous sound of cannon fire and from the flagpole flew two red and black flags—the hurricane warnings. From every direction and with ever increasing volume came the beating of drums and the tooting of native conch shells until the air was completely charged with noise, pregnant with ill-omen.

"Mama" Sarah turned away from the window fatigued. On her black face was expressed a sickening understanding. Her husband Jim had gone fishing that morning. He had left long before sunrise and would now be many miles from shore.

She had tried to prevent him from going; but he would not be dissuaded. His fish pots must not be left unattended for a double holiday, he had argued.

So he had promised to return earlier than usual. He had several reasons to return early. First, he had to play Santa Claus to the children that night. Already for the past few days the red suit, toys, candy and other Christmas decorations had been bought and hidden away on the shelf from prying juvenile eyes. Second, customers would not be interested in buying fish on that day. Everywhere would be the aroma of roasting chicken, goat, ham and baking of cake. Even the very poor would not be interested in buying much fish on that day. So certainly he would return early, he assured her. Then he had thrown his coat over his shoulder, picked up his fishing lines and was gone.

The noise had now awakened the children. But to them the roar of the cannons, the toot of conch shells and the beat of drums which foretold the coming hurricane were nothing more serious than the joyful beginnings of the day's merrymaking.

Tumbling each other over on the huge mahogany bed and hurling pillows at one another, they paused for a moment to question their mother.

"Santy's comin' to-night, mama?"

"Mama, did yoh tell Santy I'm a good girl?"

"I want 'im bring me dat hoss and wagon I seen down at Mrs. Johnson's store de other day."

"No! I ask first foh dat hoss and wagon!"

The prattle of the three children pierced "Mama" Sarah. She completed her dressing frantically and then barred the windows of the house. Next she called to the oldest boy of seven years to fasten the door, warned him against attempting to open it or any of the windows and then went out.

Her destination was Fish Bay. To Fish Bay the fishermen brought their day's catch. Here under a partially open shed their wives or relatives sold the bright colored tropical fish—fresh fish that still jumped with life. Here also the small fishing smacks, manned by from one to five men, usually lay moored after the day's fishing or when not in use, some of them filled with water yet refusing to sink, or were rolled up on the beach and jammed upright by crude wooden horses.

As "Mama" Sarah hurried along the wind began to puff in spasmodic spurts with a sound akin to the ill-tempered growl of a lion. The rain, fighting against the wind, beat down fitfully and the overcast sky lent a dreary touch to the atmosphere.

Along the streets the townspeople hurried. Everyone was busily engaged in protecting his home. The people hastened in a steady stream from the hardware store. They carried lumber, nails, rope. Above the noise of the growing storm a thousand hammerings rang out. To protect their homes the people were nailing up shutters and doors. Boards were being nailed across them frantically.

Families who doubted that their homes would survive the hurricane nailed them up and sought refuge in the more sturdy brick homes of friends and relatives.

Between lulls in the storm, voices in prayer and song occasionally floated out from behind barred windows and doors. The voices of the religious as well as those who had suddenly turned religious in the face of the threatened danger blended in praying for Divine protection.

When "Mama" Sarah reached Fish Bay the hurricane had increased in violence. Waves thundered against what was once dry land and sent the wooden horses that were used to prop up the boats rolling in the new surf. The courage which had kept "Mama" Sarah self-contained now wavered. A sob escaped her.

At Fish Bay was a small group of women—wives of the fishermen. The force of the wind had driven them to seek shelter under the lee of the fish house. Wet, frightened, saddened, they were fearful of remaining longer at Fish Bay, yet fearful of leaving.

"Mama" Sarah joined this group of familiar faces. Soon above the noise of the raging gale the voices of the huddled group were raised as these hardy women prayed for the safe return of their men folks. The prayer of "Mama" Sarah was mingled with the others'.

But the severity of the wind soon forced them to leave Fish Bay, "Mama" Sarah home to her now frightened children, the others to their homes.

All morning the hurricane raged. All morning in the faint kerosene oil lamp light "Mama" Sarah prayed silently, the weeping children around her, and asked for the safe return of her Jim.

The little family was held silent at times by the sudden blowing of the wind which would almost lift the wooden house from its rock foundation. Furiously the wind would storm at the foundation of the house. Snarling in disappointed rage, it would next hurl its force against the galvanized roof and storm desperately at the eaves. Finally it would trail off in whining anger leaving behind only the sound of pattering raindrops.

As suddenly as the hurricane had arrived so suddenly did it disappear. Shortly after noon the wind had spent its force and the sun came out. A stranger coming suddenly to this town would have thought that some modern Pied Piper had caused the inhabitants to nail up their homes and then had carried the people off.

"Mama" Sarah opened her doors. Half expectantly, half fearfully she started for Fish Bay. As she walked hammers clanked against iron hooks and staples. Doors flew wide open. The more daring of the townspeople ripped away the nailed bars from their windows. Others more timid cast suspicious eyes at the sudden quietness and sunshine and strengthened theirs.

At Fish Bay "Mama" Sarah was joined by the families of other fisher-

men. Anxiously they peered out across the Bay for signs of returning fishing smacks. Wondering, hoping, fearing they waited in silence.

A stiffling quietness was in the atmosphere, the Caribbean Ocean had ceased to thunder boiling waves over the protecting reef into Fish Bay. The waters of the Bay were stilled. Like some novice who had expended all his energy in a too early and overenthusiastic outburst the wind hung listless. A pungent tang of seaweed was in the air.

A single shout, a point of a finger, a sudden rustle, a concentration of eyes and the watchers buzzed with speculation and expectancy. A smack had been sighted in the distance. It pulled toward shore. Slowly it crept in until the watchers could see the dipping of oars and the black shiny backs of the oarsmen. Soon the keen eyes of the watchers had identified the boat and its crew.

The relatives of the boatmen waved and shouted. Loud, certain, joyful their voices rang out.

"Dat's Alfred's boat!"

"Look! He's wavin'."

Staccato toots of a conch shell blown by the boatman sailed across the Bay on the lazy air. The skimming boat grounded to a stop in the brown sand and the fishermen jumped into the arms of their women folk. These women had tucked up the edges of their dresses high up on their legs, their black and brown skins showing lovely in the afternoon sun, and had waded out to meet the grounded boat.

One by one the fishing smacks pulled in to that grinding stop and gave up their crew into the eager arms of friends and relatives. The gathering thinned out. At last only two boats were unaccounted for. Jim's boat was among them.

But shortly there was a nervous stir among the little remaining group. Another boat was sighted. "Mama" Sarah, her eyes riveted on the boat, squeezed her hands together nervously. The boat crept in. It crept in more slowly than any of the others. Its slow dipping oars played on the nerves of the watchers. The group now noticed another boat that was tied to the other. Slowly, slowly they crept in until they could be identified from the shore, the first as "Huckster" Williams, one of the missing boats, the other as Jim's.

But Jim's boat was empty and no tooting of conch shells filled the air or accompanied the monotonous dipping of oars. There was only the dip, dip of oars, the ruk, ruk of oarlocks.

"Huckster" and his assistant clambered over the sides of their boat. They received the greetings of their friends and relatives; but there was a restraint in their manner. Laboringly they plodded through the shallow water and walked over slowly to "Mama" Sarah. "Huckster" spoke.

"Howdy, 'Mama' Sarah".

"Howdy, 'Huckster'."

Silence. Silence that was broken only by the swash of a wave running strangely far up on the sand.

"'Mama' Sarah, we—er—found Jim's boat. Bin driftin' 'round after the wind—er—empty, 'cept it had een his coat and fish lines and was full of water".

Silence again.

Then a peculiar rasping noise broke out on the afternoon quietness which had surrounded these fisherpeople at Fish Bay. "Mama" Sarah, her head bowed and her roped sole shoes scraping in the sand, shuffled off into the growing darkness. As if in triumph the bowels of the ocean rumbled in a mournful ground swell. Then silence.

"Mama" Sarah's way home led from the stillness of Fish Bay through the awakening jollity of Christmas Eve—the bursting of firecrackers, the odors of cooking Christmas repasts, the gleeful shouts and laughter of children and of grownups turned children for the night.

THE CRISIS *is beginning to receive a number of short stories which show unusual excellence and originality. Among these which we are publishing in the next few months, are the following:*

"Deepening Dusk" by Edith M. Durham.
"Blue Slab" by Effie Lee Newsome.
"Carrie" by G. A. Steward.
"The Moving Finger" by A. B. Schuyler.
"Thoughts of a Colored Girl" by M. K. Cunningham.

When she reached home the prattle of unsuspecting children met her.

"Can we wait up foh Santy, mama?"

"Where's papa?"

"Papa ain' home! Papa ain' home!"

She met their questions. No, they couldn't remain awake for Santa Claus. They must go to bed now. Santa will come later; but they must go to bed now and stop asking questions about papa. Sure Santa will come later.

Soft stepping friends and neighbors began to file in. Some came to sympathize then depart to their Christmas Eve revelries; others came to remain.

Around the room they sat, the little kerosene oil lamp lighting up their faces weakly. They came to condole and could find no other way of expressing their feelings but through the traditional wake—a night vigil spent in singing and praying for the spirit of the departed. As a wake lasted all night eating and drinking was a necessary part of it.

Jane Ellen was among the mourners. She had attended every wake in Christiansted during the last ten years. No wake was complete without her. Her experience set her in good stead to manage the night's vigil.

She soon took charge. Roaming around the room, she drew forth from its resting place a dust covered wicker encased demijohn. She dusted it off affectionately then started to get the glasses.

"Friend's", broke in "Mama" Sarah rising, "not to-night. I tank everybody; but not to-night. To-morrow night. "Yoh know dis is Christmas Eve" and the children expect Santa. Not to-night, friend's, not to-night".

"Mama" Sarah turned, a resolved look in her eyes, and attempted to smile in the direction of the tied up red suit.

"We understand, 'Mama' Sarah, we understand. Let's sing one song then we'll go", urged one of the visitors. And they agreed.

Jane Ellen poured the bright guava berry rum from the wicker covered demijohn into glasses and handed them out.

"Jim was a good man, 'e never harmed fly", she mourned and then emptied her glass and reached over again for the wicker covered demijohn.

Joyous singing of street singers welcoming the approaching Christmas sailed into the saddened room. Wildly they chanted, to the accompaniment of a native string band, a song handed down from generation to generation, unmindful that Christmas Day was yet several hours off.

Good marnin', good marnin',
I wish you a Happy Christmas
Good marnin', good marnin';
Bring out de guava berry
Good marnin', good marnin'.

The singing died away and quietness reigned. A far away howl of some stray mongrel was wafted in and startled the mourning group into thoughtful silence. Jane Ellen, her arm wrapped around the shoulders of the sorrowful "Mama", prepared to lead the group into song.

There was a sudden thump in the doorway and a voice spoke.

"Sh-h-h! Merry Christmas, everybody! Jane Ellen, tek care bifore yoh wake de childran. Braught dem dis Christmas tree. Went to get it dis marnin' from de woods. Looked like bad wedder dis marnin'. So I left mih coat and line in de boat. 'Mama', did de gale blow 'way mih boat?"

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White Men and a Colored Woman

Some "Inter-racial" Activities

This article is from a large Western city, and we have the name and address of the writer. She says, naturally, "In case you use it, it must be anonymous. My name must not be appended."

THE scene opens in a room in the Chamber of Commerce building an afternoon in April. A group of representative citizens, nine white and three colored, are gathered in their second meeting to improve educational conditions in our city by electing a Non-Partisan ticket for the school board. There are five men and four women in the white group, each one a person of some importance or prominence in a certain field. Their names are well and favorably known in community affairs as well as in the business world. An insurance agent is the sole male member in the colored group. The wife of a prominent physician and I are the Negro women present.

There is much shaking of hands and cordial greetings are exchanged before the business is entered upon. Not a shade of unpleasantness, not a suggestion of race discrimination is evinced. Mention is made and stressed that the support of the colored population is needed and that much is expected from the three delegates present in helping arouse interest in the program.

The well-known attorney seated next to me makes interesting comments from time to time on various points under discussion. They are made in understones to me, yet are loud enough to be heard by those nearby. He asks me a question about our schools; my reply is received with doubt, evidenced by a surprised look and a lift of the eyebrows. The meeting closes and we gather in two's and three's before leaving the room. The attorney follows up his query to me by trying to disprove my answer. I like his interest in my race. I am serious and emphatic in my views and am certain I know whereof I speak. I try to marshal facts that will be convincing to him, but before I have spoken a moment he glances quickly around, lowers his voice and interrupts "I'm perfectly crazy about you, I want you to come to my office. Here is my telephone number." A card is offered me. Another glance around, a brisk handshake and he walks over to one of the other groups before leaving the room.

I am too dazed for words. Surprise, resentment, hot anger each struggle within me, all the fiercer because I know I have in no wise brought upon myself this affront. I am positive there is nothing in my appearance or actions that would lead any man to feel I would respond favorably to his advances. I am considered attractive —I admit the visage that greets me in my mirror is an agreeable one. But my manner is serious and conservative, often to the point of sternness, as those who know me most intimately will testify. Why then, does this man misjudge me?

Yet I realize I can not afford even to look conscious. For the benefit of any observers I place the card carefully in my pocketbook, nod to a white woman close by, chat for a moment with a group near the door while I wait for the other colored woman present. As we ride home together I do not mention the experience to her.

IN like manner the Board of Directors of the local branch of a well-known Negro charitable organization is made up of representative persons from both races. For two years I am an active member, interested in all the phases of the work.

A new white member is elected. His subtle advances to me can not be misunderstood even though I try to ignore them. Then come telephone calls at my home. As soon as I recognize the speaker, I hang up the receiver. A dozen roses come anonymously delivered by an A. D. T. boy. I am morally certain I know the sender; yet to return them to him would be making myself ridiculous since I have no proof.

Several days later a Negro chauffeur stops at my door and hands me a note soliciting an appointment and assuring me of safety in the arrangement. It is unsigned but too well I know the writer. I ask who sent it. The chauffeur's suggestive smile and knowing look as he confirms by belief, infuriate me. The primitive in me rushes to the surface. I tear the note into pieces and fling them in the Negro's face. I vent all my rage toward his employer on him because he and I are of one blood and his insult in my opinion is the greater. He slinks away from my door, enters his car and drives rapidly away.

THE Civic Betterment Group in my city is a whole souled body. Such splendid white men and women, I have never before met. In fact they often put us, the colored members, to shame as they show such broad mindedness, such fairness, such open candor in their efforts to bring about a better understanding between the races. Our deep sense of injustice rankles and makes us bitter, but they accept our partisan views good naturedly and try to show us the better, brighter side.

A minister has been the outstanding one among them. I serve on a committee with him and two others and we make an important survey. The contact is pleasant. We exchange books twice.

He invites my husband and me to a lecture at his church. We meet his wife, a woman of decidedly superior attainments. I find her charming. Sometimes he brings to a meeting a clipping for me along a line we have discussed; again, he calls my attention to a magazine article that is worth while. I frankly enjoy knowing him.

When the group meets at my home he arrives early. Casual remarks pass, a current topic is mentioned, and then before I realize it he is telling me in rapid impassioned words how he has come to admire me and how much more he wants me to mean in his life. A flood of horror rushes over me. Disgust and disappointment struggle for utterance. The deference and respect he had shown me were but masks for this dreadful thing. I want to scream, tear my hair, and yet I sit dumb as if paralyzed. The bell rings and one by one the other members arrive. I am afterwards told that my meeting was one of the best ever held. I can not remember one word that was uttered during the evening.

MY husband has always been exceedingly proud of my activities in the civic and community affairs. Now, he regrets keenly my indifference and lack of interest, especially when cooperation between the races is desired. What would he think if he knew the reasons for it?

We would be glad to print more personal experiences "Along the Color Line" from black people and white.

History and Race

By ROBERT WHITAKER

THE common divisions of history are quite superficial. To speak of the human experience as falling under the threefold category of ancient, medieval, and modern is to commit one's self to the obscuring emphasis of classicism. Those who follow this traditional analysis of the human story think of ancient history almost altogether in terms of two brief and geographically very limited bits of Mediterranean civilization, "the glory that was Greece, and the grandeur that was Rome." The adjectives are as limiting as the subjects themselves, even more so. They are a confession of constrictedness for the short time-period and the small space-area covered. One is not really discussing Greece when the emphasis is upon the "glory," nor Rome, when the emphasis is upon the "grandeur." It is an article from historical creedalism that is in view, and little more.

Suppose we try another analysis of an altogether different kind. Let us consider, first, the part that lies *back* of what we call history; second, the part that lies *outside* of what we call history; third, the part that lies *underneath* what we call history; fourth, the part which *we call* history; and, fifth, the part that is *going to be* history. The relation of the race issue to man's story as a whole can hardly be weighed properly on any less comprehensive analysis than this.

HISTORY and TIME

What we have commonly called history covers but a very small portion of the time-period during which man has inhabited the earth's surface.

How long man has been here of course nobody knows. Estimates differ by hundreds of thousands of years. The most moderate estimates hardly fall short of the hundred thousand, the more extended estimates run to the million, or millions. The important items here are, that at the lowest estimate the historic period, as we have reckoned it hithertho, is but a small fraction of the total time period, at the largest estimates hardly more than a moment as compared with the whole, and that, within the time area which reaches out and beyond the few thousands of years with which historians have dealt thus far, the race issue was formed and had its origin, that is, the races were here, fully differentiated, long before written history begins.

The psychology of our time stresses the shaping of the individual man beyond the epoch of his own consciousness. History is just beginning to recognize the shaping of the whole human story through the aeons before social consciousness began. It was in the womb of these innumerable centuries that the isolations and exposures out of which race variations have come took form, and did their differentiating work. We are what we are as races to-day because of what we were in the vast time-period which until almost the present moment the thinking and teaching of the world has ignored.

HISTORY and GEOGRAPHY

Likewise, the study of the race question carries us far outside of the historical area even when we come down to historic times, so-called. The spotlight of fame has played over only a small fraction of the earth's surface. Until our own times history as it is written, or has been written, practically ignored all of the Americas, all of Africa except the Nile Valley, by far the greater part of Asia, and even the major parts of Europe. It has been mainly the Mediterranean story, except for slight emphasis in the earlier period on fragments of south-western Asia and north-eastern Africa, and in the later period on central, northern, and western Europe, and very recently, on sections of America. Most of the races, certainly within most of the area wherein they have carried on while the classic story was being played in quite limited regions, have worked out their destiny thus far beyond the lines of historic illumination. But it does not follow that because their growth and experience was without observation, it was any less significant for the ages that are to be.

HISTORICAL FACTS

Within what we call the historic period, and within the lands which are most concerned with the story as it is told, real history lies far below the interest and understanding of most of the historians or their readers. What we have mainly is romantic incident, hero story, and State propaganda. These things we have reckoned history, and in the main the commonalty of both readers and writers do yet. But we are beginning to understand that all this is but a small part of the human story. Greek story is vastly more than we have made it even for the time and space covered. So is Roman story. So are the histories of the modern States. The people are there, in fact, as they are never there in the record. Their eating and drinking, their marrying and giving in marriage, their every day economic life it was which made them and unmade them as to the part which they played before the foot-lights of illuminated text. What part races, other than the white race, had in the published story we may consider in a moment, but the point of emphasis here is that, taking the conventionally limited historic time and space area, within this field itself most of the story remains untold. And it is in the untold sections that all the races have most of their program. Whether the heroes were white or of other color the masses were of all colors, in a measure not commonly recognized. There is hardly any area, for any time-period however limited, where economic history is wholly the story of one color or one race. The under-cover story of man is always tinted with many hues.

Coming now to the part which we call history, the traditional record itself, a superficial swirl of dramatic circumstance and interested propaganda, it is significant that even here the white man has no exclusive possession of the stage. Many of the heroes, until very recent times most if not all of them, in fact, were of other than the white man's blood. Romantic incident runs to darker shades when we consider whose experience it was, in terms of race. The States which were most in front for thousands of years were not white men's States. Human history, in the narrowest view of it, gives surprisingly large place to the doing and thinking of the folks of darker hue. For a little while the white man, between the ages when the Nile Valley, and the Babylonian civilization, and the Mediterranean medley of peoples held sway, and these present times in which all lands and all peoples are thronging the stage, seems to bulk so big as to obscure the fact that any other color has ever counted for anything. But the emphasis is only for a moment, and is mainly in the imagination of those who boast the white man's skin. Actually all the human story, looked at as indicated above, first with reference to the vast time period before man's story began to be written down, then with reference to the vast areas as to which the story has not been told except in the most fragmentary way, then as to what was actually going on

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behind the little bits of drama that were shown at the center of the stage, and finally with reference to the text-parts themselves,—all the human story hitherto has been in its major material emphasis quite beyond the emphasis of race lines which some would stress today. What all of us have been doing on the whole area all of the time has been immeasurably more important than what any specialized group, and especially any specialized color, can claim to have done at any time. Never has race had any monopoly of influence on the whole course of events, even within the minute garden plots where some one race has seemed to flourish. There also we have all been present all the time.

FUTURE HISTORY

History as it is going to be, the most important section of history after all, will demonstrate this analysis of the situation sooner or later to us all. Unmistakably we are in the world-period now. There may be apparent primacy of the white race, viewing world affairs from the standpoint of present political and financial control. But it is increasingly evident to the most prejudiced that this primacy is less real than apparent, and that its tenure is most insecure. Race partisans are terror stricken because they feel the foundations of their pride and prejudice going out from under them. The foundations were never really there. Had they read the human story in all its length of time, its breadth of area, its depth of determinative control, they would never have had room for race preference to any such degree as that in which they have cherished it.

The story, when we see it whole, is and always has been the story of us all. History glorifies no race above another race. Read as real science reads it now, it magnifies the experience of every race. All of us had part in that marvellous migration of primitive man, whereby man went, afoot and unaided by any artificial means that we know, to every habitable part of the globe. All of us had part in the transition from man as food-gatherer, comrade of the other animals often better equipped for that manner of getting a living than he, to man as the food-producer, wherein he has incalculably surpassed every other creature. No one can tell how much of primitive discovery and invention belongs to this or that race, but all of us will yet admit that the first discoveries in time were of first importance to man, vastly more consequential than has yet been generally allowed.

And whether we admit it or not our children's children will admit that history to date is but the beginning of history, and that what lies before us when we have all learned to work together will so far surpass what any single group of us has done within the past four or five thousand years, and particularly the past four or five hundred years of white ascendancy, that it will be incredible to them any race ever thought to boast itself above another. It is the future which is to reveal how little place there is for the partialisms of the past.

N. A. A. C. P. BRANCH ACTIVITIES

Membership Drives

¶ Membership and financial drives are being conducted by a number of Branches of the Association this fall, among which are Jersey City, N. J., Orange, N. J., Springfield, Mass., Chicago, Ill., Charleston, W. Va., St. Paul, Minn., Camden, N. J., Washington, D. C. Detroit, Mich., Chincinnati, Ohio, Raleigh, N. C., Bloomington, Ill., Newport News, Va., Hampton, Va., Norfolk, Va., Richmond, Va., Portsmouth, Va., Newport, R. I. and Providence R. I.

¶ It is reported that in spite of the unemployment situation, great interest and enthusiasm in the work of the Association is manifested by people in various parts of the country. Many of the Branches inform the National Office that regardless of economic conditions, they will send in their full apportionment before the year ends.

¶ The drives in Cincinnati and Detroit which have just been concluded, more than a thousand members being secured in each place, were conducted by Mrs. Daisy E. Lampkin, Regional Field Secretary of the Association, whose remarkable work as an organizer has made itself felt wherever she has been.

¶ The drives in Jersey City and Camden are under the oversight of William Pickens, Field Secretary, and Robert W. Bagnall, Director of Branches, is conducting the drive in Springfield, Mass., and is supervising the campaign in Orange.

¶ It is planned that the officers of the Association during the coming year shall spend much of their time doing intensive work, seeking to develop to the full capacity the possibilities of the communities they visit and spending sufficient time therein to accomplish this.

¶ Mrs. Lampkin will begin an intensive campaign in Chicago on November 5th and following this will start a campaign in Columbus, Ohio.

State Conferences

¶ During the past year there has been the experiment of organizing the Branches of a state into a Conference for the purpose of securing greater cooperation among the Branches in the state, providing a medium between the Branches and the National Office, helping in the handling of problems, and in organizing new Branches. State Conferences have been organized in Indiana, Michigan, Ohio and New Jersey.

¶ In Indiana the Association spirit has been greatly stimulated through the State Conference and especially through the work of its President, Mrs. F. K. Bailey of Marion, and her associates. In Indiana the State Conference has organized a number of new Branches and has started a case against the Robert Long Hospital which while supported by state taxes absolutely refuses to care for Negro patients.

¶ In Ohio the campaign against McCulloch (the Senator who voted for Parker) has been splendidly conducted under the direction of the President of the State Conference, Mr. C. E. Dickinson of Columbus.

¶ In New Jersey the State Conference has a committee investigating alleged discrimination in Essex County Tubercular Hospital, looking forward to taking steps to remedy this if found to be true. Steps are in progress towards the organization of Branches in a number of places in the State where no units of the Association exist.

¶ The State Conferences work under the direction of the National Office and under a Constitution carefully prepared by the National Office. Many other states might with value arouse greater interest in the work of the Association by organizing State Conferences. The Director of Branches will be glad to

(*Will you please turn to page* 428)

ALONG THE COLOR LINE

Archie L. Weaver. *See Page 422*

EUROPE

¶ Belgium has appointed a special commission on the question of native labor. They left for the Congo the 21st of September.

¶ The Museum of Ethnography of the Trocadero, Paris, is sending a scientific mission to Africa, under the patronage of the French Cabinet, the Institute of France, and the University of Paris. They will cross Africa from Dakar to Djibouti, for the object of studying Ethnography and languages.

¶ José Iturbi, the Spanish pianist, has returned to Harlem. He is a great admirer of jazz. "It is your great art form," he says. "In Europe they have copied it continually. I have with me Alexander Tansman's Sonatine Transatlantique which I will play at a recital at Carnegie Hall. This is jazz, although the work of a Polish composer."

¶ A special inquiry has been made in Liverpool on the condition of colored children who are the off-spring of Asiatic and African seamen, married to white English women. West African Negroes alone have 450 such families in Liverpool with 1,300 children. The problem of these children is acute as they have difficulty in obtaining employment and suffer from prejudice in other ways. The Committee would like to exclude African seamen from English boats but recognize that this is difficult in the case of British subjects.

¶ The Inter-National Congress on Children of Non-European Origin, will be held in Geneva in 1931, under the patronage of the Dominions and Colonial Office of the British Government, and with the co-operation of other governments with colonies and the leading missionary societies. Mrs. L. de Bunsen, Chairman of the British Committee says that the idea of the Congress arose from the declaration made in Geneva concerning the rights of children in 1923. This declaration was adopted by the League of Nations in 1924. The subject of next year's Congress will be limited to Africa and adjacent islands where there are some 68,000,000 children. The topics to be considered are: infant mortality, labor and education, child marriage. Colored Americans ought to be represented and those who are interested should write to the Secretary of the British Committee of the 1931 Congress, 26 Gordon Street, London, W. C. I., England.

AMERICA

¶ The Federated Colored Catholics of the United States held their 6th annual conference at Detroit late in August. There were delegates from 12 states. The Conference adopted resolutions which asked for the abolition of racial discrimination in getting work, in admittance to Catholic schools, and in admittance to services in Catholic churches. Dr. Thomas W. Turner of Hampton Institute was elected President and H. M. Smith of Washington, D. C., Executive Secretary.

¶ The Association for the Study of Negro Life and History met in Cleveland October 26-30. The Association listened to several interesting papers. Among the speakers were white professors from Western Reserve University, Rochester University, the University of Pittsburgh, the University of Buffalo, and the University of Cincinnati; Colored professors from Howard, Wilberforce and Morgan. Other speakers included Dr. A. P. Holley of Florida, Mr. John R. Hawkins, President of the Association, Paul Travis, Director of the Cleveland School of Art and W. E. B. Du Bois, Editor of THE CRISIS.

¶ The Negro Education Department of the United States Bureau of Education is about to make an inquiry into the small percentage of Negroes enrolled in high schools. They will study sixteen Southern states where only 3.7 per cent of the Negro enrollment is in high school, while 14.8 per cent of the whites are so enrolled.

¶ One Hundred and Fifty teachers, attended a Conference on History in Negro Schools organized by the American Inter-racial Peace Committee at Philadelphia. Garnet Wilkinson, First Assistant Superintendent of Public Schools, Washington, D. C., presided, and among the speakers were Dr. Carter G. Woodson, Ex-Congressman Thomas W. Miller, Dr. Henry Hodgkin, Dr. W. E. B. Du Bois and Mr. Montgomery Gregory.

¶ The following lynchings have taken place in the United States during the year 1930:

1.	Jimmy Irvine (Levine)	Feb. 1	Ocilla, Ga.
2.	J. H. Wilkins	Apr. 5	Locust Grove, Ga.
3.	Dave Harris	Apr. 23	Gunnison, Miss.
4.	Allen Green	Apr. 24	Walhalla, S. C.
5.	John Hedaz (white)	Apr. 27	Plant City, Fla.
6.	George Hughes	May 9	Sherman, Texas
7.	George Johnson	May 16	Honey Grove, Texas
8.	Henry Argo	May 31	Chickasha, Okla.
9.	Bill Roan	June 18	Bryan, Texas
10.	Dan Jenkins	June 21	Union, S. C.
11.	Jack Robertson	June 28	Round Rock, Texas
12.	Jacob Robertson	July 4	Emelle, Ala.
13.	S. S. Mincey	July 22	Mount Vernon, Ga.
14.	Thomas Shipp	Aug. 7	Marion, Ind.
15.	Abraham Smith	Aug. 7	Marion, Ind.
16.	Oliver Moore	Aug. 19	Tarboro, N. C.
17.	George Grant	Sept. 8	Darien, Ga.
18.	Pig Lockett	Sept. 10	Scooba, Miss.
19.	Holly Hite	Sept. 10	Scooba, Miss.
20.	William Kirkland	Sept. 25	Thomasville, Ga.
21.	Lacy Mitchell	Sept. 27	Thomasville, Ga.
22.	John Willie Clark	Oct. 1	Cartersville, Ga.

¶ An American Inter-Racial Travelling Seminar, for the consideration of race relations in the United States, held its first session November 11-21. Starting at Washington, it proceeded

Dr. Abram L. Harris. *See Page 420*

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to Richmond and Hampton, Raleigh, Atlanta, Talladega, Tuskegee, Montgomery, Birmingham and Nashville. At each of the points, conferences were arranged and visits made to institutions and communities. White and colored persons were members and special Pullman cars were used.

THE EAST

¶ Lincoln University has been debating with a team from the Scottish Universities of Glascow and St. Andrews at St. James Presbyterian Church, New York City.

¶ The Fiftieth Anniversary of the Berean Presbyterian Church was held last month in Philadelphia. This church was founded by the late Matthew Anderson and has had a distinguished and useful history.

¶ The Atlantic and Pacific Tea Co., Christian Street, Philadelphia, has decided to employ colored clerks. It has four departments with a complete line of food. At present it hires three grocery clerks, one produce clerk and one meat clerk.

¶ James L. Pease, a banker, of Chicopee, Massachusetts, left at his death $5,000 to the Reverend Dr. William N. DeBerry, pastor of St. John's Congregational Church, Springfield, and $5,000 to the institutional activities of this church.

¶ Rendall Hall, the new men's dormitory at Lincoln University, Pa., is rapidly approaching completion. It will cost $150,000, furnished by the General Education Board, the Julius Rosenwald Fund, Miss Caroline Hazzard and others.

¶ Leon E. Wright, a colored orphan,

N. A. A. C. P. Prize Baby
Louis K. McMillan, Columbia, S. C.

graduated from the Boston English High School among the first ten in his class. He received a scholarship from the Burroughs News Boys Foundation to attend the College of Boston University.

¶ A German artist, Werner Drewes, who has travelled widely in Asia, South America, the West Indies and the United States, has held an exhibition of colored types which he has painted at the 135th Street Branch of the New York Public Library.

¶ The Pennsylvania State Council of Education has granted the application of the Cheyney Training School for Teachers for a full four-year college course with the degree of Bachelor of Science in Education, Home Economics and Industrial Arts. The request was granted after thorough examination of the institution by an official committee.

¶ The Reverend Simon P. Drew, a colored clergyman who has long been a public nuisance, has been found guilty in Boston with using the mails in a scheme to defraud. He was carrying on a drive for the Boydton Industrial Institution of Virginia, an institution which has been closed for several years, and whose present authorities had given Drew no right to represent them.

¶ At the American Legion Convention in Boston, there were about one thousand colored men among the 70,000 in attendance. Some of them marched with the white Legions and some in separate organizations. There were several colored bands. The Legion tabled a Resolution against lynching and would not discuss the treatment of colored Gold Star mothers.

¶ Associate Professor Abram L. Harris, who is the Acting Head of the Department of Economics at Howard University, has received the degree of Doctor of Philosophy at Columbia in Economics. Professor Seligmann, head of the Department, says that Harris "passed successfully one of the most brilliant examinations in the history of the Department." Mr. Harris is 31 years old; was born in Richmond, Virginia, and has worked as porter and in the shipping yards. In 1928, he was a Fellow of the Columbia University Council for Research in the Social Sciences; before that took his Mas-

Mohamed Ben Moulay Youssef, Sultan of Morocco. *See Page* 423

ter's Degree at Pittsburgh. His Doctor's thesis, written in collaboration with Dr. Sterling D. Spero, is on the "Negro Proletariat," and is being published.

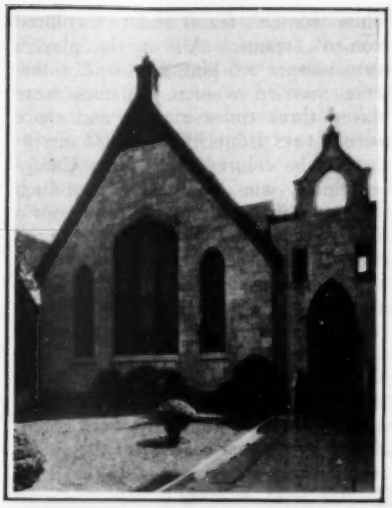
¶ A beautiful Southern girl came to Syracuse, New York, in 1839, in company with a wealthy Mississippi planter, J. Davenport, and his wife. They stopped in luxurious apartments at the Syracuse House, where the beauty of the girl, who was supposed to be the companion of the wife, created a sensation. But it was noted that the girl was never introduced to visitors and by and by it was hinted that she had Negro blood and was a slave. The colored servants found this out and one of the waiters, Tom Leonard, helped the girl to escape to Kingston, Canada. Here she married a colored man, while the Davenports offered heavy rewards for her return. A recent issue of the Syracuse *American* has a facsimile of the leaflet offering the reward.

THE SOUTHEAST

¶ The Afro-American Life Insurance Company of Jacksonville, Florida, under its President, Mr. A. L. Lewis, is investing $10,000 in a model farm in Duval County.

¶ Oconee County, S. C., lynched Allen Green last year for a crime which he did not commit. Green's widow sued the County and has received the verdict of $2,000.

¶ George P. Phenix, President of Hampton Institute, died of heart disease while bathing in the ocean. Frank K. Rogers, Chairman of the Administration Board, has been named Acting Principal in his stead. Major Allen Washington, Commandant of Cadets of Hampton, is also dead.



Berean Church. *See Page* 420

¶ In Richmond, Va., the colored high school has a white Principal. He gives a white woman a concession in the school to sell luncheons and knicknacks. A colored man across the street also sells luncheons and the students at recess go over there and trade. Thereupon, the white Principal forbade the pupils crossing the street at recess, and promptly the students went on strike.

¶ Mrs. Maggie Stith Wimberley, of Rocky Mount, N. C., died this year. She was a member of numerous clubs and orders, a founder of Mount Herman Baptist Church, and a well-known worker for good causes. She is survived not only by her mother, but by seven children and twelve grandchildren, and among the throng who attended her funeral, were many prominent white people.

¶ Miss Edmonia L. Waldron, instructor in Home Economics at West Virginia State College, has received her Master's Degree from the University of Chicago.

¶ Louia Vaughn Jones has been appointed instructor in the Violin at the Howard University Conservatory of Music. Mr. Jones has studied abroad and is a finished performer.

¶ Jefferson S. Coage, the new Recorder of Deeds of the District of Columbia, was born at Delaware in 1876, and orphaned at 10. He was educated at Wilberforce and became the first colored appointee from Delaware to a clerkship in the Census office in 1900. Since then, he has been Director of a river steamship company, Commissioner to the Virgin Islands, Second Deputy Recorder of Deeds, and finally, September 15, Recorder of Deeds, at a salary of $5,600 a year. He is unmarried.

¶ The *Herald-Commonwealth* of Baltimore is exposing the discrimination of the Democratic State Government against Negro education. White institutions of learning receive appropriations amounting to $2,279,802, while Negroes institutions received $120,320. Not a single scholarship was given to Negro students but 454 scholarships are given to white students outside of those given at Maryland University. The State of Maryland trains white students in all the professions in state institutions, but not a single colored student is admitted. White hospitals receive $909,484 and the one Negro hospital $9,500. White high school teachers get an average of $1,534 a year and colored high school teachers $908. White elementary school teachers get an average of $1,126 annually, and colored teachers $586.

Eddie Tolan at Pittsburgh showing the world the way in the 100-yards' dash

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THE MIDDLE WEST

¶ The Grand Jury at Marion, Indiana, has refused to take action concerning the atrocious lynchings lately perpetrated there.

¶ William R. Green, a prominent colored attorney of Cleveland, Ohio, died suddenly in October. He would probably have received appointment to the Common Pleas Bench this year.

¶ In Oklahoma City, a Negro named James, started a bottling works a few years ago, called the Jay-Kola Bottling Works. His business now employs a number of large trucks and covers the city and suburban districts.

¶ Two colored women were refused luncheon service at the Powers' Mercantile Company, in Minneapolis, last February. Recently, they were given damages of $70 each, through the efforts of Attorney B. S. Smith.

¶ Thomas W. Fleming, former colored City Councilman of Cleveland, Ohio, after a long fight, has entered the Ohio Penitentiary to serve a two-year sentence. He was convicted of bribery.

¶ Dr. William D. Cook, Pastor of the Peoples' Community Church, Chicago, is dead at the age of 71. Dr. Cook was long a prominent African M. E. minister but left the church in 1919 and formed an independent church. This church had a membership of 4,000 and carried on an important community work.

¶ It is reported that Father K. F. Banks, rector of the Roman Catholic Church at East 69 Street and Woodland Avenue, Cleveland, Ohio, insulted his colored congregation in a public sermon because of their small contributions to the Church. He was reported as saying: "Officials of the Roman Catholic Church are not concerned whether you are a St. Therese or a St. Aloysius, what they want is money."

¶ After examining the books of the City Market Department of Columbus, O., the state examiners said: "The records are so kept as to expedite the making of an examination. The condition of the accounts reflects creditably upon the Superintendent and the Clerk." The Clerk is Miss Blanche M. Van Hook, the first colored city clerk. She has been in this position for more than ten years and handles over $50,000 a year.

¶ In Youngstown, Ohio, the Inter-Church Men's Basketball League refused to let Negro teams enter their Association on the ground that the sport could not be conducted with the two races involved. In order to test this question, John H. Chase of the Inter-Racial Committee proceeded to organize a League consisting of four white women's teams and two colored women's teams. All of the players were mature working girls and a few were married women. Games were played three times a week and there were always from 300 to 1,000 spectators. The colored team from Campbell finally won, and they played such sportsmanlike ball that there was not a single complaint against them. At the close of the season an all-star team was built up out of the League with seven colored and seven white girls, and they played a five-game series with an all-star white team from Niles and Warren, Ohio. The Niles-Warren group objected at first to the colored players but finally were reconciled. They were beaten but they want another series next year.

¶ Archie L. Weaver of Chicago is an unusual friend of THE CRISIS. He was born in 1884 in Indiana and was educated in the public schools and at Howard University. He came to Chicago in 1907, married in 1908, and has three daughters. He has been employed as clerk and mail carrier in the Chicago Post Office for twenty-one years with a high rating. He especially was a leader in the fight for bettering the conditions of Negroes in the mail service which led to the appointment of a dozen Negro foremen and an Assistant Superintendent. He is a Captain in the Military Order of the Guards, a third line branch of the United States army, chartered by the Secretary of War. Mr. Weaver's greatest interest, outside of his work, has been the N. A. A. C. P., and he is now Secretary of the Chicago Branch; and especially he has, since 1915, acted as CRISIS agent. From this agency, he has collected a library by the following methods:

"Instead of accepting my commission in cash from THE CRISIS which office insisted was mine, I took it out in the purchase of books and subscrip-

The Princess Zahai Tafari, of Ethiopia, with her two companions, Miss Yemeseralsch and Miss Amselo Hergwy. Her father is crowned this month at Addis Abeba

Mrs. Maggie Stith Wimberly.
See Page 421

tions to THE CRISIS which I gave to many who could not afford to subscribe but were deeply interested. I gave books to graduating students, friends, and institutions, and built up (almost entirely) my Negro section of my own library in this way. It has often been said that I have the most complete Negro library in Chicago—consisting of books authored by Negroes or upon the Negro Question."

¶ In 1882, the Knights of Labor paraded in New York on the first Monday in September, and two years later they asked that this day be made a legal holiday. Colorado responded in 1887, but the first of the larger states to set aside this day as Labor Day was Ohio and the leader in the movement was John P. Green. He says: "Prior to the enacting of my Labor Day bill into law in Ohio, the desire for the action was somewhat indefinite, and not being a legal holiday, it was impossible for many persons of the laboring class to obtain permits to get time off. So I wrote the bill and during the month of April, 1890, introduced it in the lower branch of the Ohio General Assembly. On the 28th day of April, it passed the Senate and became a law of Ohio. Subsequently, nearly all the states have passed similar legislation."

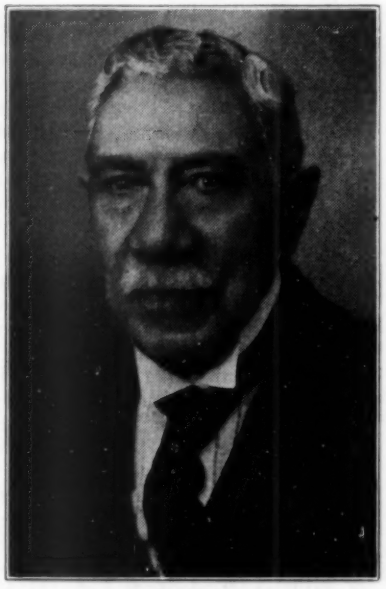
THE FAR SOUTH

¶ J. A. Randolph, a Nashville, Tenn., Negro, started two years ago to make ice cream with a capital of $500. Today, he has an establishment worth $10,000 and is selling thousands of gallons of ice cream a week.

¶ The General Conference Commission of the Southern Methodist Church, in co-operation with the Colored M. E. Church, has issued an appeal to all pastors to "cry aloud against this crime of crimes, Lynching."

¶ A mob of 300, in fifty automobiles and armed with shotguns and pistols, gathered at Bristol, Tenn., to lynch a Negro accused of attacking and robbing Mrs. Samuel Hagy in October. The physician who was called in, however, assured the mob that the woman had cut herself with a safety blade. She is recovering.

¶ Sullivan Wolf, a Negro striker, who was killed at Providence, Kentucky, had a funeral which was attended by 3,500 persons, colored and white. Wolf was the leader of the Negro strikers in the Webster County Coal fields, and the white and colored miners came from the whole surrounding district to attend his funeral.



THE HON. JOHN P. GREEN

Oldest member in service of the Cleveland, O., bar and Author of the Labor Day Law

¶ The colored people of Kansas City, Missouri, are disappointed at the failure to give them a new and adequate high school, although such a school was promised in the last Bond issue. Seven Million Dollars in the past seven years has been spent for new white schools and only $127,000 for one remodeled Negro school. Nearly a million dollars will be spent in the next two years for white high schools, while the Negroes are getting a grade school and improvements in one other school. The present Negro high school is in the midst of a district of vice, crime and bootlegging.

¶ Dr. Solomon Porter Hood, formerly U. S. Minister Resident to Liberia, has joined the faculty of Paul Quinn College, Waco, Texas, as Librarian and Director of Extension Work in Religious Education. Dr. Hook is a graduate of Lincoln and for many years has been Assistant Editor of the Sunday School literature of the A. M. E. Church. While in Liberia, he was chiefly instrumental in securing the advent of the Firestone Rubber Company.

¶ The fourteen lynchers of the Negro Hughes at Sherman, Texas, have had their trial again postponed by the courts. The gutted court house still stands stark and bare.

THE FAR WEST

¶ At Phoenix, Ariz., the Health Officer of Maricopa County has appointed three colored Doctors and a nurse to his staff.

¶ Florence Cole Talbert, the well-known singer, was recently married to

The Inter-Racial Baseball Team at Youngstown, Ohio. *See page 422*

PENN COLLEGE LIBRARY
OSKALOOSA, IOWA

Dr. Benjamin McCleaver of St. Louis, Mo., at her home in Los Angeles.

¶ A white police officer, Luther Weyant, who deliberately shot and killed Willie Teems, a seventeen-year-old colored boy of Los Angeles, has been acquitted by a jury after seven hours' deliberation.

¶ A white man at McAlester, Okla., has been sentenced to 15 years in the state prison for criminally assaulting a seventeen-year-old colored girl. The colored branch of the N. A. A. C. P. is responsible for the prosecution.

¶ Miss Julia E. Allen received her A.M. from the University of Iowa in August, 1930. She teaches Latin and French at the Lincoln High School, Sedalia, Missouri. Her photograph appeared in the November number of THE CRISIS and was wrongly attributed to Miss Dorothy Beck.

¶ The Inter-Racial Council of San Diego, California, is promoting an exhibit of Negro art at the Fine Arts Gallery. The seventy pieces are largely made up of the Harmon collection which has been on tour throughout the United States. Many prominent people of the city are sponsoring this effort and the N. A. A. C. P. Branch is cooperating.

¶ The Southern California Alumni Association has publicly mentioned T. A. Green, Sr., who for twenty-four years has been Executive Secretary of the Colored Y.M.C.A., Los Angeles, as one of Los Angeles' most useful citizens. The Los Angeles *Times* called this a much-deserved recognition: "Here is a gentleman, kindly, generous, helpful and wise. He has grown old in well-doing. We do not think that ever in all his life he harmed a fellow human being or any living thing that God made. And to our way of thinking, no finer thing than that can be said of any man."

WEST INDIES

¶ Joseph E. Jones, M.B.E., is Acting Inspector of Schools for the Leeward Islands, British West Indies.

¶ The British Island of Dominica, was struck by the September hurricane, and much damage done. There is one colored official member in the Legislative Council of the Island, and four unofficial members.

¶ The new Garvey headquarters at Kingston, Jamaica, receives an average of $250 a week from Negroes in America. In addition to this, it collects money in the West Indies Islands. Nevertheless, the organization has no bank account and owns no property, and it is said that the employees are not being paid regularly.

¶ The police raided the Carib Indian Reserve in Dominica last December looking for tobacco and rum. They killed four Caribs and wounded others. A British warship made a demonstration against the poor natives who were hiding in the woods and the Chiefs were arrested but afterward released. A Commission of Inquiry is being demanded.

¶ Haiti has held the first Parliamentary election for fifteen years. Two hundred thousand voters are registered and fifteen senators and thirty-six deputies were elected. When elected, these Senators and Deputies, meeting as the National Assembly, will choose a President to succeed Eugene Roy.

¶ The receipts of the Government of Haiti during the month of August, 1930, were $454,592. Among the expenses were $20,000 for the Receiver-General, $102,000 for the National Guard, $74,000 for sanitation, $102,000 for public works, $47,000 for education. Expenses exceeded income by $32,600. The net amount of the public debt, August 31, was $12,763,344. The principal exports, according to value, for August 2 were coffee, $200,000, cotton and cotton seed, $42,000, hides, $20,000 and sugar $20,000.

AFRICA

¶ The Executive Council of the International Institute of African Languages and Cultures met in Rome in October. Lord Lugard presided.

¶ The present sultan of Morocco is a young man, Mohamed Ben Moulay Youssef, who is seen by his subjects only on the fete day of Mouloud when he rides to mosque to worship.

¶ At Kumasi, Dahomey, British West Africa, the wedding was recently celebrated of Miss Alice Prempeh and Mr. Ossei Kweku. The bride is a daughter of Ex-King Prempeh and the bridegroom is in the political service.

¶ In Nyasaland, British East Africa, there was no educational department for the natives until 1926, and the government granted only $5,000 a year to the missions for education. It was increased in 1918 to $10,000. There are 136,000 native children, but few trained teachers. The Director of Education does not want English taught in native schools!

¶ A white man named Kruger in Cape Colony, South Africa, has been acquitted of the charge of rape on a young native girl. The evidence was clear and the presiding justice said: "How the jury could disregard the evidence and come to the conclusion they did, is beyond my understanding."

¶ The Education Department of the Transvaal, South Africa, is in arrears with its payments to native teachers by the sum of $125,000, and declares that it has no money to meet the debt. The natives are considering court action but are threatened with a possible entire closing of their schools if they make this appeal.

¶ Leonard Barnes, formerly Assistant Editor of the *Cape Times* and now on the staff of the Johannesburg *Star*, has written a book which is a bitter denunciation of color prejudice in South Africa. It is called "Caliban in Africa" and is published by Zollancz.

¶ The October number of *Africa*, which is the quarterly journal of the National Institute of African Languages and Cultures, London, has just been issued. It contains articles on "Anthropology and Administration", "Ancestor Worship in Ashanti", "The Relations Between Asia and Africa as Shown by Domestic Animals", "Health Instruction and Hygiene in Native Schools", and "The Development of the Swahili Language".

¶ An extraordinary case which shows the injustice of judicial procedure formerly current in British West Africa, is that of a T. B. Barrett. He was convicted ten years ago at Accra of obtaining $50,000 by fraud. He was sentenced to three years hard labor and when he appealed the case it came up before the same Judge who sentenced him and the appeal was denied. Finally, after great difficulty and trouble, and after he had been in jail and his family had been reduced to poverty, his case was taken up by the British Privy Council, in England, his conviction reversed, and compensation was awarded him. Only in the case of white men have such reversals been obtainable; but recently the agitation of a colored man has led to the institution of a Court of Appeal in some of the British West African colonies.

¶ A Gazette of the Liberian Government published September 15, reports that the International Committee on Slavery in Liberia found that domestic slavery existed and pawning. It found no evidence that leading Liberians practiced domestic slavery, but some of them have taken natives as pawns. Forced labor has been used for public roadmaking, erecting public buildings and porterage. A large proportion of the laborers shipped to Spanish and French Africa are recruited under conditions closely resembling slavery. There is no evidence of the Firestone Company employing any but voluntary labor. The Commission recommended the abandonment of the "Policy of the Closed Door", the extension of education, the re-establishment of the authority of the chiefs, the removal of five of the District Commissioners, the declaring of slavery and pawning illegal, and no exportation of laborers. They asked for stricter control of the volunteer force and the encouragement of immigration from the United States.

Postscript
by W. E. B. Du Bois

THE ELECTIONS

ON the whole, the November elections are encouraging to the American Negro. We did our bit in helping to defeat Allen of Kansas and McCulloch of Ohio who voted for the confirmation of Judge Parker. We have seen elected in Harlem, New York City, two excellent colored candidates for the bench. We are rid of two of our Southern enemies, Blease of South Carolina and Heflin of Alabama, and we have re-elected our Negro Congressman at large, Oscar De Priest, in spite of the fact that he dared disobey the orders of Mayor Thompson.

We have elected members of the Legislature in New York, Pa., and Delaware, and two of the N. A. A. C. C. Board of Directors have retained high office.—Lieutenant-Governor Lehman of New York and Senator Capper of Kansas, a Republican.

On the other hand, we have cause to regret the triumph of two pro-Parker Senators in Rhode Island and Delaware and the defeat of Judge George.

With the lovers of good government everywhere, we can rejoice at the election of Pinchot in Pennsylvania, La Follette in Wisconsin, and Norris in Nebraska. The Socialists vote of Waldman, Thomas and Broun in New York was gratifying.

THE SPINGARN MEDAL

THE Committee on Award of the Spingarn Medal meets January 9, 1931, in the N. A. A. C. P. National Office, 69 Fifth Avenue, to designate the recipient for 1930. Send in your nomination early. It should state the achievement or the career on the basis of which the nomination is made and should be accompanied by a brief biography of the nominee. Send this matter to Spingarn Award Committee, care N. A. A. C. P., 69 Fifth Avenue, New York City.

BINGA

THE CRISIS has not expressed itself concerning the failure of the Binga State Bank in Chicago. There were, of course, certain obvious things to be said. It was a great calamity; it hurt the thrifty workers in time of depression; it was a blow at Negro business, and especially credit and commercial organization. It was a peculiarly sad ending of the career of a man who had made a courageous fight to succeed against extraordinary obstacles. These things are almost too obvious to be written.

There is, however, a phase of this failure not so obvious and of deeper and more lasting importance. And that is, it was not necessary for the Binga Bank to fail. The bank and its private owners; its stockholders and supporters, had wealth enough to insure its entire solvency. Granted that the funds of the bank were tied up to such an extent in real estate that they could not be immediately realized without great loss, nevertheless, they were worth all and more than the bank owed.

What then was necessary? It was only necessary that the banking world, which means the big white banks of Chicago, should stand behind Mr. Binga. They knew that a Negro bank's first duty is the mortgage relief of home owners. They knew the security was good. They could have saved the bank and saved it easily without loss or the prospect of loss. Even the United States Government, through its Federal Reserve system, was in position to help. Yet the Binga Bank was allowed to fail, and it was allowed to fail because the owners and masters of the credit facilities of the nation did not care to save it. Binga was not the kind of man whom they wanted to succeed. He was outspoken; he was self-assertive; he could not be bluffed nor frightened; and not all the bombs of Chicago could keep him from buying and living in a house in one of the best sections of the city; he did not bend his neck nor kow-tow when he spoke to white men or about them; he represented the self-assertive Negro, and was even at times rough and dictatorial.

The white world today has this kind of Negro under careful consideration. There was a time when white Americans were under the impression that the type of black man represented by the old slave darky, who knew his place, was ignorant, obsequious and good-natured, was the type they favored; that this type of black man could be perpetuated by limiting the education of American Negroes. Gradually, they began to see that this did not work. In the first place, ignorance is not efficient and education demands some power and self-assertion. The necessity, now, of giving the Negro education has been recognized, and this program of education has come to include college and professional schools. But there is still a determination to limit the Negro's development and to put in the seats of power created by knowledge and thrift, a kind of Negro who recognizes and submits willingly to the power and prejudice of white folk.

This program is manifest in the endowment of Negro colleges. Teachers are sought who are going to be of the right type, and who are not going to incite their students to too much self-assertion or give them too obvious reasons for discontent. Literature shows the same tendency. No literature of revolt or complaint is to be encouraged but rather a literature of Harlem cabarets, sexual looseness, and light-hearted insouciance.

But more particularly is this tendency manifest in the world of organized industry. Here Negroes have little real foothold. Strenuous effort has been made to divert them to agriculture, some skilled labor and the threshold of retail trade. The Negro has been systematically hindered in his efforts to enter the higher skilled trades; he has been denied promotion and places of power in the commercial world, and his effort to use the great modern machinery of credit has been systematically curtailed.

This naturally has led him to seek to establish his own small banks. He has done this with some success. But organized credit has become more and more monopolized in the present industrial world, until today no banking group can succeed permanently without the consent of the great banking magnates of America and Europe. The result is that in time of stress we cannot depend upon the white banking world, and without such dependence we are doomed. This is not peculiar to the Negro. It happens to small nations, to colonies, to outsiders of all sorts; but it is emphasized in the case of the American Negro because he is conspicuously on trial and yet the causes of many of his failures are deftly hidden.

The Wage Earners Bank of Savannah, the Solvent Savings Bank and Trust Company of Memphis, the Binga State Bank of Chicago and others whose failures have shaken the Negro world, were each one institutions long conducted with honesty and efficiency. If in time of stress they had received the sort of backing which the white banking world was abundantly able to give, without any danger of ultimate loss, these banks would have been open and doing business today. But the Czars of American credit decided that it would not be wise to allow Negroes to have real power in the world of credit. Or, if they are to have power, certain types of Negroes must be excluded; and Jesse Binga was an unwelcome type. Herein lies the real tragedy of the failure of the Binga Bank.

PURITANS AND QUAKERS

IN these days of hectic news gathering, one makes speeches and then explains them. Recently, I have been talking about Puritans in Boston and Quakers in Philadelphia. If my audience had been foreign or western, I should have stressed the well-known and indispensable help which Puritans and Quakers have given the American Negroes for centuries. But speaking to those who knew all this and who were in danger of ancestor worship and of historical misstatement, I sought to emphasize the fact that both Puritans and Quaker enslaved Negroes. I remind my hearers that we are prone to conceive that the good of the world is done by persons not human as we are and that the ancestors of certain groups were effective because they were without sin and narrowness.

I reminded my colored audience in Boston that if the ancestors of most Americans should appear, we would all be quite ashamed of them; that as a matter of fact, the Puritans had no stainless record in their relations to Negroes. They established one of the first slave codes in America; they made fortunes in the slave trade; and if their land had been adapted to the Plantation System, they probably would have emulated Virginia.

But, I maintained, this is the hopeful side of human progress. America was settled by prostitutes and jailbirds, as well as by Puritans, Cavaliers and Negroes. And out of this heterogeneous mass had come this vast and great country. It was significant that this Ter-Centenary of the landing of the Pilgrims was being celebrated today not simply by their lineal descendants but by Irishmen, Italians and Negroes, all of whom Puritans had at various times persecuted.

In the case of Quakers, I pointed out that the protest against the slave trade in 1688 was made by German immigrants and not by English Friends; and that it was eight years before the Quakers advised any limitations on the buying of slaves; sixty-six years before they made the slave trade a matter of discipline; and eighty-eight years before they made manumission compulsory.

All this is not a criticism, so much as looking our enthusiasms straight in the face and being able, with all our thankfulness and appreciation, to see faults and hurts. We know perfectly well that even today life for the Negro in Puritan New England and in Quaker Pennsylvania is no bed of roses. There is much discrimination and prejudice. But hope lies in the fact that out of worse race hatred in the past, we have by our own efforts and the help of good men who continually rise here and there, come as far as we have.

This was my thesis. It was curiously misinterpreted in many ways. The Cleveland *Plaindealer* learns editorially that I said that the Puritans were prostitutes and jailbirds! While many Quakers are hurt by a criticism which seems to ignore their long and well-known efforts in behalf of the Negro. Of course, the *Plaindealer* is mistaken and the Quakers misjudge me. I am not trying to decry or forget good work. I am seeking to set the facts straight.

FUNDAMENTALS

IT was the President of the United States who assured us some months ago that fundamentally American business was sound and that therefore any economic depression was bound to be a passing and temporary phenomenon. This is not true and the repeated industrial depressions, with the present one, by way of climax, prove the untruth. It is principally because fundamentally American business and industrial organization of the modern world are not sound, that the whole machinery continually goes awry, and periodically breaks down in catastrophe.

The fundamental unsoundness of industry lies in the assumption that private profit can be made the leading ideal of business and that out of this the best social good for all will automatically result. Practically all economic thinkers today deny this. Practically every modern country is limiting private profit and increasing social control. And yet private profit remains in America as the most widely accepted ideal of business.

Again, taxation for public purposes is notably unfair. The unearned increment in land value is turned over to privileged persons and inadequately taxed. The ownership of corporate property is concealed and the tax on incomes bears unfairly on the poor and middle class. On the other hand, the poor buyer of tariff protected goods, the thrifty home owner, and the farmer, the laborer and the semi-skilled laborer, bear so crushing a burden of public taxation that it is their votes which limit the public funds for their own social uplift.

Imperial aggression which forces millions of persons to work for a starvation wage to produce raw material at the lowest possible price makes an enormous profit for manufacturers, merchants and stockholders. If the serfs stop work they starve, and if the manufacturers and merchants do not pay the promised dividends to the stockholders, capital is withdrawn. Hence, over-production of raw material and manufactures, and gambling for future profits, and then chaos.

Gold, which is the basis of our money and medium of exchange, is today so fluctuating in value that it is making the whole commercial world throb and tremble. Our gold supply is being monopolized by the great banks and governments and because the production of gold has not greatly increased for 15 years, gold has gone up in value. This means that the prices of all other commodities measured in gold have fallen, and world-wide falling prices have dislocated industry.

Here are fundamental matters at the basis of business which makes stability impossible. Add to these the world war and its ten million dead and destruction of uncounted treasure and a present peace-time expenditure for war which is the greatest in history, and the plight of European culture is clear.

Beyond all this lies the great fact that income is a social product and not simply the result of individual effort. Income is and must be divided by human judgment. That judgment must eventually be determined by social ethics and controlled by wider and more intelligent democracy in all industry. Until this is recognized, we are going to be faced repeatedly by the astonishing fact that while millions of men are willing to work and millions of men need the results of their work, there is apparently no work to be done; that while millions need cheap bread, the industry of the world is dislocated by large harvests of wheat; that while every nation has loads of goods to sell, and every nation needs the goods which are for sale, yet selling is hindered and made impossible by tariff walls, patriotism and war; that while universal brotherhood is the goal of all religion and all civilization, it pays today from six to six hundred per cent to hate "niggers" and keep them in their places.

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Wilbur C. Woodson, Executive Secretary, Columbus, Ohio.

A Musical Invasion

(*Continued from page* 407)

students abroad. Back in Paris, after a month of almost nightly appearances before different audiences, evidence that we had profited by our our experiences was indicated by the immediate and unvarying enthusiasm of the audiences.

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N.A.A.C.P. Branch Activities

(*Continued from page* 418)

give specific information to interested Branches.

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¶ Since September 1, 1930, the following organizations have made contributions to the N. A. A. C. P.:

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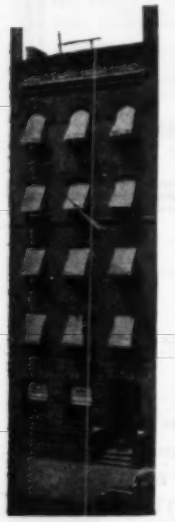

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